

# ARISTOTLE'S MASTER-PIECE:

## OR, THE SECRETS of GENERATION

Displayed in all the Parts thereof.

CONTAINING

1. The Signs of Barrenness.
2. The way of getting a Boy or Girl.
3. Of the likeness of Children to Parents.
4. Of the Infusion of the Soul into the Infant.
5. Of Monstrous Births, and the reasons thereof.
6. Of the benefit of Marriage to both Sexes.
7. The prejudice of unequal Matches.
8. The discovery of Insufficiency.
9. The cause and cure of the Green-Sickness.
10. A Discourse of Virginity.
11. How a Midwife ought to be qualified.
12. Directions and Cautions to Midwives.
13. Of the Organs of Generation in Women.
14. The Fabrick of the Womb.
15. The Use and Action of the Genitals.
16. Signs of Conception, and whether of a Male or Female.
17. To discover false Conception.
18. Instructions for Women with Child.
19. For preventing Miscarriage.
20. For Women in Child-bed.
21. Of ordering New born Infants, and many other very useful Particulars. To which is added, a word of Advice to both Sexes in the Act of Copulation, and the Pictures of several Monstrous Births.

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*Very necessary for all Midwives, Nurses,  
and Young-Married Women.*

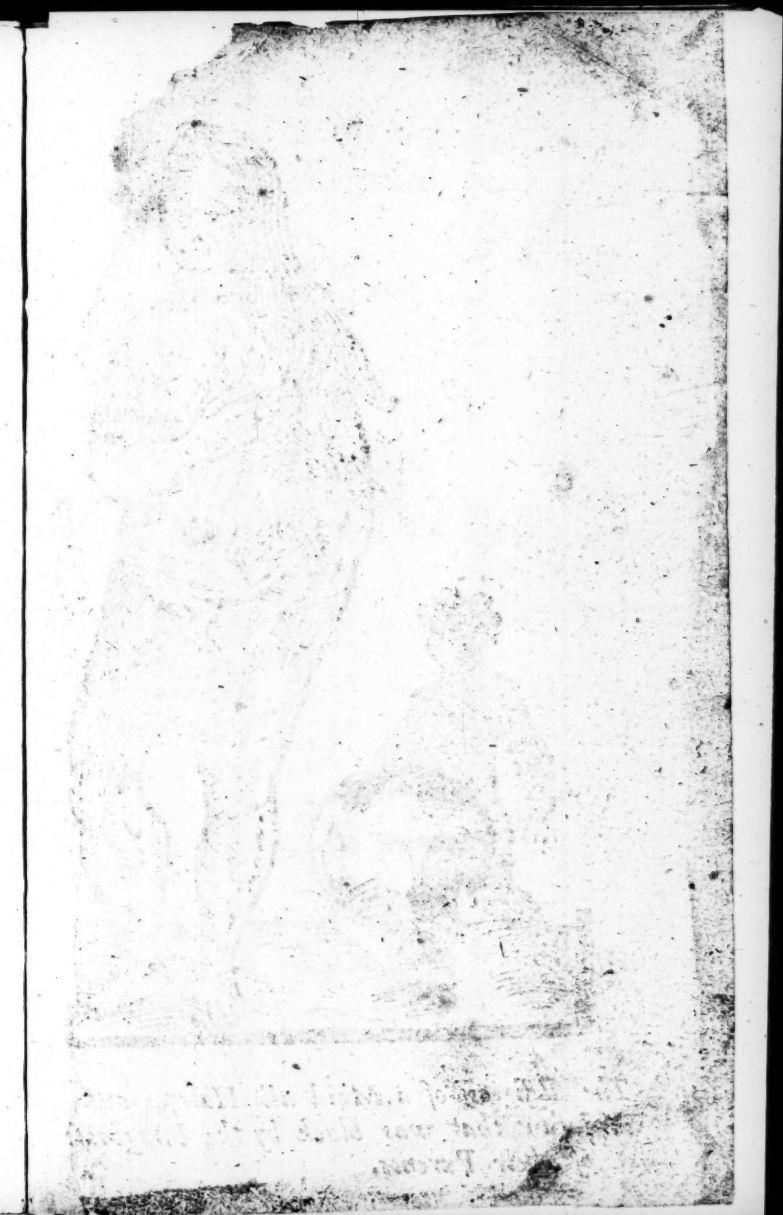
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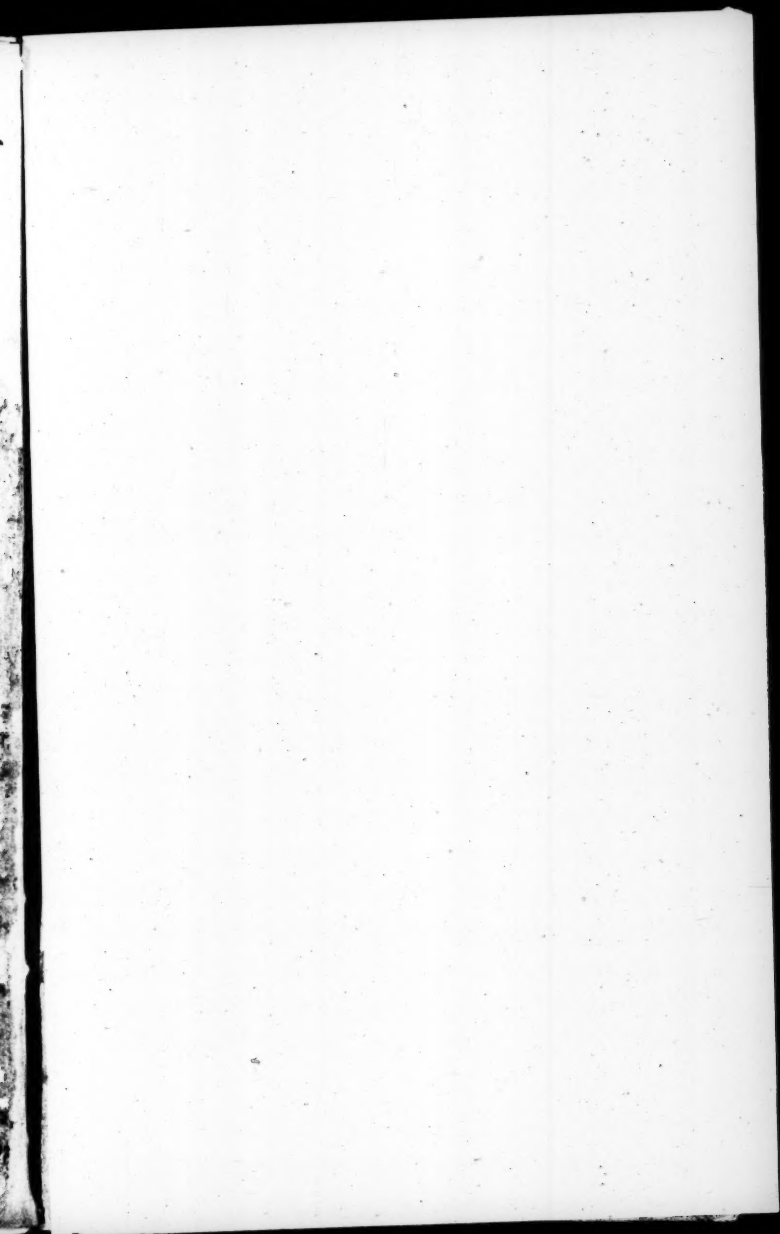
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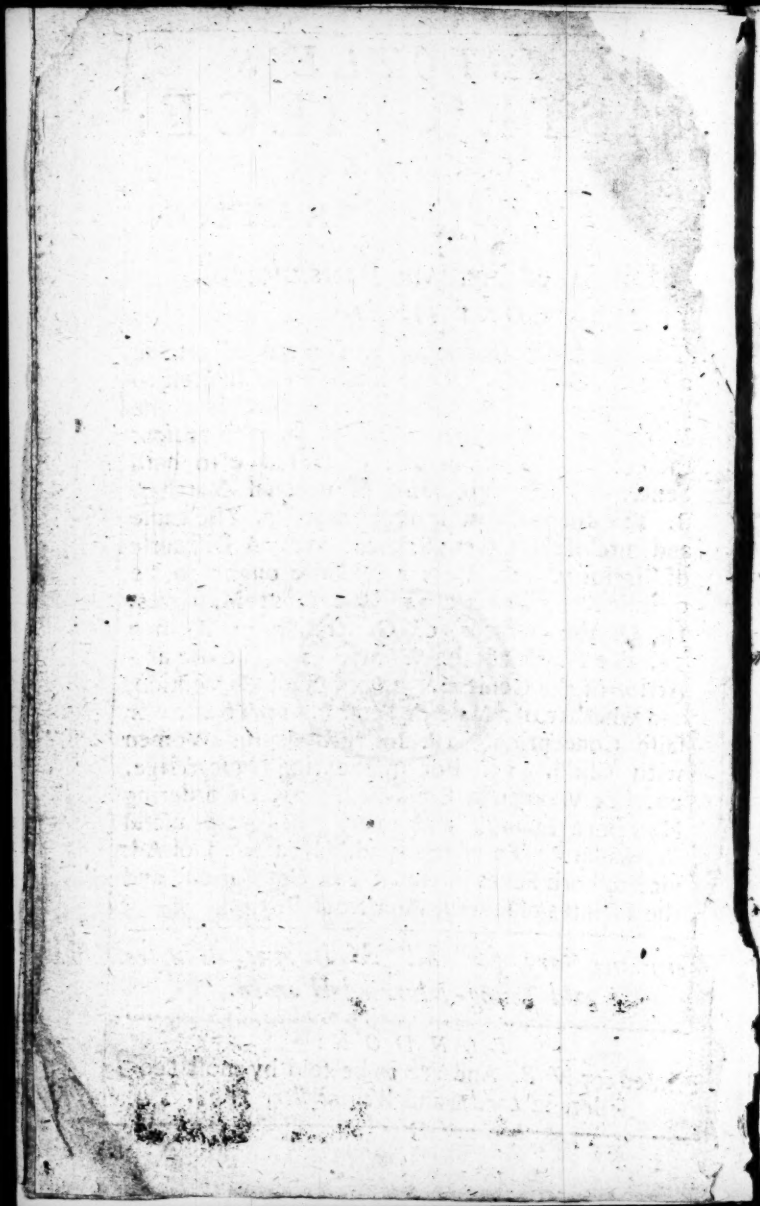






*The Effigies of a Maid all Hairy, and  
Infant that was black by the Imagination  
of their Parents.*





## The Introduction.

**I**T plainly appears in Holy Writ, that this glorious Universe, be spangled with gaudy Fires, and every where adorned with wonderful Objects, proclaiming the Wisdom and Omnipotence of the Great Work-Master, who in Six Days Erected all Things for his Pleasure, was at first drawn out of Nothing, or at most a Formless Chaos of Confusion, a Disordered and Confounded Heap of Jarring Elements, toss'd and jumbled together under the Dismal Shades of Dying Night, Eldest of Things; no Fruits nor Pleasures, no Creature that hath Breath, had Being in the place this lower World possesses, till GOD out of the Abundance of his Goodness, sent forth his Holy Spirit, who Dove-like, with mighty out-spread Wings, sat brooding on the Vast Abyss, and made it Pregnant: Then Light put Darknes soon to flight, and all the glorious Lamps of Heaven appear, all Creatures soon had being, and every Plant, Tree, Herb, or Flower of fragrant smell, sprung from the Verdant Earth, raised by Command above the Water; every thing of use having Seed in it self, that no second Creation  
A 3 needed.

## The Introduction.

needed. But still that Lordly Creature, who should rule the Creatures being wanting, he was framed more glorious than all Creatures, as not made without mature Counsel and Deliberation, and stamped in the divine Similitude, inspired with the infused Breath of Life, beyond what any other Creature durst to boast: The contemplating of which, long since made the Royal Psalmist break out into this Rapture, What is Man that thou art mindful of him, and the Son of Man that thou visitest him? Thou madest him a little lower than the Angels, and hast Crowned him with Glory and Honour. Thou makest him to have Dominion over the Works of thy Hands, and thou hast put all things under his Feet, *Psal. 8. 4, 5, 6.*

Thus I say, when God hath created the World, and furnished it with whatsoever seemed good in his sight, and that there was nothing wanting for necessary use, commodity and pleasure, it seemed good to him then, to make one that might use them to his Glory, and take delight in rejoycing in them. Wherefore, when Natures Ornaments were all compleat, He brought Man into the World, as into his own Possession; and that he might not be disconsolate nor solitary, gave him a Woman for a Helper and Companion, infusing into them a source of Love and Desire towards each other, and of procreating their Likeness, having prepared for that purpose

## The Introduction.

pose a swelling Humour or Spirit, and Organical Parts; and that the one through fear of neglect should not be induced to decline the Society of the other, be added Allurements, and desire of mutual Embracing, that so they might in Procreation be sweetly affected and delighted by wondrous ways: For unless this was natural to all kind of Creatures, they would be regardless of Posterity, and Procreation would cease, whereby Mankind would quickly be lost: and the affairs of Mortals of no continuance. But that this Passionate Desire might strongly operate, as well in Sensual Felicity, as on the Imagination, GOD has firmly impressed it in all Creatures subject thereto, both Male and Female; but more especially on Man: And least it should prove unruly in him, and not easily subdued, He has thought it convenient to prescribe him Bounds, and confine him to the Use of the Matrimonial Bed, that so they might not defile themselves with wandering Lust, who want the gift of Continency. Wherefore, so soon as Copulation is finished, and the Woman happens to prove with Child, great is Nature's Cunning in furnishing the Embryo with convenient Nutriment, that at the set time, when Nine Months are run over, Man, that Ruler and Ornament of the Sublunary World, may come forth; in relation to which Mystery of Generation, Holy Job, in the Tenth Chapter of his

## The Introduction.

*Book thus expresses himself: Hast thou not poured me out as Milk, and curdled me like Cheese? Thou hast cloathed me with Skin and Flesh, and hast fenced me with Bones and Sinews: Thou hast granted me Life and Favour, and thy Visitation hath preserved my Spirit.*

*But not to be too tedious upon this Subject, I shall proceed to unravel the Mystery of Generation and divers other Mysteries, which I hope will be to the Satisfaction of the Learned and Ingenious of the Age, whose Discretion I need not doubt, will keep them from wresting it to any other end than what it was designed for, viz. The Benefit and Advantage of the Modest of either Sex; not desiring that this Book should fall into the Hands of any Obscene or Wanton Person, whose Folly or Malice, may turn that into Ridicule, that loudly proclaims the Infinite Wisdom of an Omnipotent Creator, who by his mighty Working, is able to sundry all things to Himself.*

Gloria DEO in Excelsis.

Ari-



# Aristotle's Master-Piece :

O R,

## The Secrets of Generation D I S P L A Y ' D.

### C H A P. I.

*Of Maeriage, and at what Age Virgins and Youths are capable of the Marriage-Bed, and the Reasons that prompts them to desire it ; with the Signs of Barrenness, and how long a Man or Woman are Capable of having Children.*



**T**HAT Marriage is an Honourable State, ordained by God in Paradise, and since Confirmed by our Blessed Saviour, who wrought his first Miracle at a Wedding, I hope none will deny ; therefore it is convenient that Parents will take care of their Daughters Chastity ; and when they find them inclin-

and when they find them inclinable to Marriage, not violently to restrain their Affections, but rather to provide for them, if possible, such Husbands as may be for their Advantage, and with whom they may live comfortably in that blessed State, lest being crossed in their purposes, and delayed, they part with their Honour dishonourable ways.

The propension and inclination of Maids to marriage, is to be discovered by many Symtoms: For when they arrive to Puberty. (which is usually about the Fourteenth or Fifteenth Year of their Age, according to their respective Habits or Constitutions) then their *Menses*, or Natural Purgations begin to flow: And the Blood, which is no longer taken to augment their Bodies, abounding, incites their Minds and Imaginations to Venery. External Causes also may promote and incite them to it; for the Spirits being brisk, and in a manner inflam'd when they arrive at this Age, if they eat salt sharp things, Spices, &c. whereby the Body becomes still more and more heated, than the irritation and proneness to Veneral Embroces, is very great, nay, sometimes almost insuparable. And a due use of these Enjoyments being deny'd to Virgins, very often produces very dismal Effects, as Green and Weasel-Colour, short Breathings, Tremblings,

blings of the Heart, &c. But if they happen to be married to their own Contett; those Afflictions vanish, and their native Beauty returns more gay than before. Nor is their eager gazing, and desiring to associate themselves with Men, a lesser sign that Nature prompts them to desire what she ordained their due; of which, being sometimes by obdurate Parents debarr'd in a lawful way, they break the bounds of Modesty, rather than endure such violent Agitations, and Conflicts within themselves, and so satiate their desires in unlawful Love. The same may in all particulars be observed in young brisk Widows, whom Death (that Enemy of sweet Conjugal Love) has separated from the Bosom of their Husbands.

At Fourteen years of age, commonly the *Menses* in Virgins begin to flow, and then they are capable of conceiving, and so continue generally to Forty-four; at what time for the most part, they are no longer capable of Generation, unless such as are exceeding healthful, strong of Body, and have used themselves to Temperance, who have appear'd to be deliver'd of Children till Fifty five years; but such Prodigies rarely happen, altho' the *Menses* continue longer in some Women than in others; but many times such Eflux proceeds not from any natural cause.

cause, but by reason of some violent straining, or other violence, and doth oft endanger the Life of the Party: And therefore young Men that Marry Women surmounting the Age aforesaid; if they expect Children, unless by Miracle, must labour against the Wind: Though if an old Man, that is not worn out by Diseases and Incontinency, Marry a brisk lively Lass, there is hopes even to Threescore and Ten, and some that are extraordinary lusty, till Four score.

*Hypocrates*, that Famous and Learned Physician, is of Opinion, that a Youth at Sixteen years, or between that and Seventeen, having much vital strength, may be capable of getting Children, and that force and heat of procreating matter continually increases till 45, 50, and 55. And at the end of the latter begins to flag; the Seed by little and little becoming unfruitful, the natural Spirits being extinguished, and the humours dried up; and in general, most Physicians at this day do observe it, but as to particulars, as I have before mentioned, it often happeneth otherwise; nay, 'tis reported by a credible Author, that in the Reign of *Erecus*, King of *Swedeland*, a Man was married at an Hundred years old, to a Bride of Thirty, and had many Children by her, but looked so fresh, that such as knew him  
not,

not, took him not to exceed half that Age.

*In Campania, where the Air is temperate, serene and calm, Men of 80 Years usually Marry young Virgins, and have Children by them, which argues, that Age in Men binders not Procreation, unless they be exhausted in their Youth, and their Members shrivelled up. If any ask why a Woman is sooner Barren than a Man? I answer, The Cause is the natural Heat, which is more predominant in the latter, than in the former: for since a Woman is more moist than a Man, as her Monthly Purgations do most evidently demonstrate, as also the softness of her Body; 'tis also apparent, that he doth exceed her in Native heat; and as for that heat, it is the chief thing that concocts the Humours into good and proper Aliment, which the Woman wanting, grows fat, when a Man, by reason of that heat, melts his fat by degrees, and his Humours are dissolved, but by the benefit thereof they are elaborated into Seed: And this may, for the better Confirmation of what I proposed, be added, That the Woman generally is not so strong as a Man, nor so wise and prudent, nor hath so much reason, nor is so ingenious in contriving her Affairs, whereby the Faculties are hindered in their Operation. And so I conclude my Assertion:*

## C H A P. II.

*General and Particular Rules laid down by Learned Physicians, how to proceed in getting a Male or Female Child, and of the Embryo, and perfect Birth, and the fittest Season for Copulation.*

**W**Hen a young likely Couple have enter'd the holy state of Wedlock, and are desirous of mutual Enjoyment for Generation sake, which is the chief end for which Wedlock was ordained, and rather covet to be blest'd by one Sex than another, let them know first for certain, that the success of such things depends upon Divine Providence, tho' secondary Causes must be active & instrumental therein; and those are especially two: First, the Genital Humour, which is brought by the *Arteriæ Preparantes* to the *Testes*, in the form of Blood, and there Elaborated into Seed by the Seminal Faculty resident in them. To which may be added, the Appetite and Desire to Copulation, which fires the Imagination with unusual Fancies, or by the sight of a brisk charming Beauty, whose wit and liveliness may much incite, and more inflame the Courage: But if Nature be enfeebled, then are there fit Artificial Remedies to restore it,

viz. Such Meats as most conduce to the affording such Aliment as proves to make Seed abound, and restore the Decays of Nature, that the Faculties may freely operate: For as dung and good manuring restores ground that is worn out and heartless, even so seasonable and proper Diet operates to the restoring the faint heart, weak Spirit, coldness and driness of the Genital Parts, and reduceth the weakness of the Nerves, to their Temperament, and removes Impediments, obstructing the Procreation of Children. Then, since Diet may and will alter the evil state of the Body to a better, it is necessary that such as are subject to Barrenness should eat such Meats only, as tend to render them fruitful; and among such things as are inducing and stirring up thereto, are all Meats of good Juice, that nourish well, & make the Body lively, and full of Sap, of which faculty are all hot moist Meats; for according to *Galen*, the substance of Seed is made of the pure concocted and windy superfluity of Blood; from whence we may conclude there is in many things a power to accumulate or heap up Seed, as also to augment it; and other things of force to cause Erection, as Hen-Eggs, Pheasants, Woodcocks, Gnatcatchers, Thrushes, Black-Birds, young Pigeons, Sparrows, Partridge, Capons, Almonds, Pine-Nuts,



Nuts, Raysons, Currants, all strong Wines moderately taken; especially those made of the Grapes of *Italy*; but Erection is chiefly caused and provoked by *Satyrium*, *Eringoes*, *Cresses*, *Erysimum*, *Parsnips*, *Articboaks*, *Tur-nips*, *Rapes*, *Asparagus*, *Candid Ginger*, *Gal-linga*, *Acorns* bruised to Powder, and drank in *Muscadel*, *Scallions*, *Sea Shell-Fish*, &c. All these, though excellent Restoratives, will not have present Operation, but you must use your self to them for a considerable time, or else you will reap little or no benefit by them. The Act of Coition being over, (*wherein the force of Imagination is certainly very prevalent in the causing of the Child to be of this or that Sex*, the Woman (*say the Antients*) must gently repose on her right side, with her Head lying low, and her Body sinking down, that by sleeping in that posture, the Cells on the right side of the *Matrix*, may prove the *Place of Conception*, in which is the greatest force of Generative heat, which is the greatest Inducement to Procreation of Male Children, and rarely fails to answer the expectation of those that experience it, especially if they keep themselves warm, and without much motion, leaning for the most part to the right, and drinking a little *Spirit of Saffron*, and *Juice of Hyssop*, in a *Glass of Mallaga* or *Aligant*, when



when they lie down and rise, for the space of a Week. Now the fittest time (say they) for the Procreation of Male Children, is when the Sun is in *Leo*, and Moon's Signs is *Virtigo*, *Scorpio*, or *Sagitarus*.

This Order will they also have observed for a Female Child, by lying as aforesaid on the left side, and strongly fancying a Female in the time of Procreation, especially if the Woman drink the decoction of Female *Mercury*, four days from the first day of Purgation: the Male *Mercury* (both Herbs so called) having the like Operation in case of a Male Child; for the Juice or Decoction of these Simples, are of force, the one to purge the right, and the other the left side of the *Womb*, and thereby open the Receptacles, making a way for the Seminary of Generation: And the best time to Copulate for this Sex, is, when the *Moon* is in the *wane*, and the Sign in *Libra* or *Aquarius*, for when they will be of a most gentle affable temper, very fair, and perfect in all their Members. *Avicenna*, an Author of good repute, describes the time of Procreation thus: *When* (saith he) *the Menses are spent, and the Womb is cleansed, which is commonly in five days, or seven at most, if a Man lie with his Wife from the first day she is purged to the fifth, she will conceive a Male; but from the fifth to the eighth day a Female, and from the eighth*

*eight to the twelfth, a Male again: But after that number of days, peradventure neither distinctly, but both in an Hermaphrodite.*

In a word, They that would be commended to their *Wedlock* actions, and be happy in the fruit of their Labour, must observe to Copulate at distance of time, not too often, nor yet too seldom, for both these hurt Fruitfulness alike; for to eject inmoderately, weakens a Man, and waists his Spirits, and too often causes the Seed by long continuance to be ineffectual, & not Manly enough. And thus much for the first general & particular; from whence I shall proceed to the second; which is, to give the Reader to understand how the Child is formed in the *VVomb*, and what accidents it is incident to, how nourished, and when brought forth.

Certain it is, there are various Opinions concerning this matter; therefore I shall, for the satisfaction of the Curious, lay down the Opinions of the Learned, as thus: Man consists of an *Ouum* or Egg, impregnated in the *Ovaria*, or Testicles of the Woman, by the more subtil part of Man's Seed; but there is a forming Faculty & Vertue in the Seed from a Divine and Heavenly Gift, it being abundantly endued with Vital and Etherial Spirit, which gives shape and form to the *Embryo*, so that all the parts and bulk of

of the Body which is made up in the space of many Months, and is by degrees framed and formed into a decent & comely Figure of a Man, do consist in that, and are adumbrated thereby: On which holy *David* contemplating, fell into his Divine Rapture and Admiration, expressed in *Psal.* 138. *I will praise thee, O Lord, because I am wonderfully made: Thy Works are wonderful: My Soul searcheth and knoweth it right well. Thou knowest all my Bones when I was fashioned in the secret place, and when I was wonderfully formed in my Mothers Womb. Thy Eyes beheld me yet unmade, and in thy Book were all my Members written, which day by day were fashioned. Thy Knowledge is wonderful unto me, whereby I was made, I cannot understand it, &c.* And Physicians that have narrowly contemplated Man's Nature, constitute four different times, wherein this Microsm or little World is framed and perfected in the Womb.

The first is immediately after Coition, and is said to be perfected in the first Week, if no Eflux happen, which sometimes fall out through the slipperiness of the Matrix, or Head thereof that shifts over like a Rose-bud, opening on a sudden by reason of some cold distemper, or overweariness in Travel.

The second time of forming is constituted

ted when Nature and the force of the Womb, by the use of her own inbred forces and Virtue, makes a manifest mutation in the Conception, so that all the substance seems Congealed Flesh and Blood, which happens about the 12 and 14 day after Copulation; and though this Concreation or Fleshy Mass abound with hot fiery Blood, yet it remains undistinguishable without form of figure, and may be called the rough draught, or *Embryo*, and well likened to Seed which is sown in the Ground, which through kindly Heat and Moisture grows up by degrees, into a perfect form, either in Plant or Grain; or as when a Potter Fashions a Vessel out of a rude Lump of Clay.

The third time to make up this Fabrick, is set when the principal Parts shew themselves evidently and perspicuously, as the Heart, from whence proceeds the Arteries, the Brain from which the Nerves proceed like many small Threads running through the whole Body, and the Liver, whose Office it is to separate the Bile from the Blood, brought to it by the *Vena Porta*. The two first are the Seeds and Fountains of Life, that nourish and support each part of the Body; in framing which, the Faculty of the Womb is busied from the time of Con-

Conception to the Eighteenth Day of the first Month.

But lastly, which time reacheth to the 28 or 30<sup>th</sup>. day, the *outward parts* are seen exquisitely elaborated and distinguished by Joynts, and then the Child begins to grow and pant : from which progress of days, by reason the Limbs are divided, and the whole frame is perfect. It is no longer held an imperfect Child or *Embryo*, that is, a *Concretion* that springs forth, but is held to be a perfect and absolute Child. Males for the most part, are perfect by the 30 day, but Females seldom till the 42 or 45 day; and the reason why the one is sooner perfected than the other, is, That the heat of the Womb is greater in producing the *Male* than the *Female* : For heat extends the Humour like soft Wax diffusing and dilating it, and then by its force, Contracting, Framing, and Fashioning it, so Heat and Vigour of the Body, and Alacrity of Nature in the Man, makes the *Male* to move in 3 Months, but the *Female* rarely under 4, at which time, also his Hair and Nails come forth, and the Child begins to stir, kick, and tumble in the *Womb*; so that the motion is plainly perceived, and the Women are troubled with *Nauseating*, and *Loathing* of their Mear, and oftentimes covet, and greedily long for things

things contrary to the Nutriment, as Coals, Rubbish, Chalk, Lime, Starch, Oat-meal, raw Flesh and Fish, or the like, which desire proceeds from a former contraction of evil Humours, occasioning impure Blood in their containing Vessel within, and often occasions Abortion and Miscarriage; some Women, as it has been noted by divers Authors of Credit, have been so extravagant in their Longings, that they have coveted *Hob-Nails, Leather, Man's-flesh, Horse-flesh,* and the flesh of divers Ravenous Beasts, for want of which they have cast their Birth untimely, or the Child has continued dead in the Womb for many days, to the eminent hazard of the Woman's Life: But to proceed in this great Mystery, I shall unfold by what means the Infant is sustained in the Womb, and the posture it there remains in.

The disputes among both Philosophers and Physicians, with what, and by what way the *Fœtus* is nourished, have been very great; some affirming, by Blood only, from the *Umbilical Vein*; others only by Chyle, received in by the Mouth; but the Truth is, it is nourished diversly, according to the different degrees of Perfection, than an *Ovum* or Egg passes from a Conception to a *Fœtus* ready for the Birth.

But

But before we proceed; it will not be amiss to explain what we mean by this *Ovum*, or Egg. You must know then, that there are in the Generation of the *Fetus* two Principles, Active and Passive: The Active is the Man's Seed, which is elaborated in the Testicles out of the Arterial Blood, and Animal Spirits. The Passive Principle is an *Ovum* or Egg, impregnated by the Man's Seed. For to say that Woman has true Seed, is false and erroneous. But the manner of Conception is thus: The most Spirituous part of Man's Seed, in the Act of Generation, reaching up to the *Ovarium* or Testicles of the Woman (which contain divers Eggs, sometimes more, sometimes fewer) secundates one of them, which being conveyed by the *Ovi-ducts* to the bottom of the Womb, presently begins to swell and grow bigger, and imbibes the moisture that is sent plentifully thither, after the same manner that Seeds in the Ground suck the fertile moisture thereof to make them sprout.

Then the parts of the *Embryo* begin to be a little more perfect, and the *Chorion* becomes so thick, that the Liquor cannot soak through it, that *Umbilical* Vessels begin to be formed, and to extend to the side of the *Amnios*, which they pass through, and



and also thro' the *Allanteides* and *Chorion*, and are implanted in the *Placenta*, which gathering upon the *Chorion*, joyns it to the *Uterus*. And now the Arteries that before sent out the nutritious Juice into the cavity of the Womb, open by their Orifices into the *Placenta*, where they deposite the said Juice, which is drunk up by the *Umbilical Vein*, and conveyed by it, first by the Liver of the *Fætus*, and then to the Heart, where its more thin and spiritous part is turned into Blood, whilst the grosser part of it, descending by the *Aorta*, enters the *Umbilical Arteries*, and is discharged into its Cavity, by those Branches of them that run thro' the *Amnios*..

As soon as the *Mouth*, *Stomach*, and *Gullet*, &c. are formed so perfectly that the *Fætus* can swallow, it sucks in some of the grosser *Nutritious Juice*, that is deposited in the *Amnios*, by the *Umbilical Arteries*, which descending into the *Stomach* and *Intestine*, is received by the *Lacteal Veins*, as in *Adult Persons*.

The *Fætus* being perfected at the times before specified, in all its parts, it lies equally ballanced, in the midst of the *Womb* as in the Center, all on a Heap; and being something long, is turned round, so that the Head a little inclines, and it lays its  
Chin



Chin on its Breast, his Heels and Ancl<sup>s</sup>  
upon its Buttocks, its Hands on its Cheeks,  
and its Tumbs to its Eyes; but its Legs and  
Thighs are carried upwards, with its Hams  
bending, so that they touch the bottom of  
its Belly; the former, and that part of the  
Body which is over against us, as the Fore-  
head, Nose, Face, are turned towards the  
Mothers Back, and the Head inclining  
downwards towards the Cocyx or Rump-  
bone, that joyns to the *Os Sacrum*, which  
Bone, together with *Os Pubis*, in the time  
of the Birth parts, and is loosned; whence  
it is, that Male Children commonly come  
with their Faces downwards, or with their  
Heads turned somewhat *Oblique*, that their  
Faces may be seen; but the Female Chil-  
dren, with their Faces upwards, tho' some-  
times it happens, that Births follow not ac-  
cording to Natures Order, but Children  
comes forth with their Feet stradling, their  
Necks bowed, and their Heads lying *Oblique*  
with their Hands stretched out, which great-  
ly endangers themselves and the Mother,  
giving the Midwife great trouble to intro-  
duce them into the World: but when all  
things proceed orderly and naturally, the  
Child, when Natures sets bounds are ac-  
complished, is desirous to break its bounds,  
and come forth of the Womb; and by in-  
clin

clining himself, he rolls downward; for he cannot longer be obſcured in thoſe hiding places, and the heat of the Heart can ſubſiſt without external reſpiration; wherefore being grown great, he is more and more deſirous of Nutriment and Light; when coveting the Etherial Air, he by ſtrugling to obtain it, breaks the Membranes and Coverings, whereby he was reſtrained and fenced againſt attrition; and for the moſt part, with bitter pangs of the Mother, iſſueth forth to view the Days, commonly in the ninth Month; for then the Matrix divided, and the Os *Pubis* being looſened, the Woman ſtrives what ſhe can to caſt forth her Burthen, and the Child doing the like to get forth, by the help of its inbred ſtrength, the Birth comes to be perfect; but if the Child be dead, the more dangerous is the Delivery; tho' Nature, as a kind Commiſerator, often helpeth the Women's Weakneſs herein: But the Child that is quick and lively; labours no leſs than the Woman.

Now theſe are Births at Seven or Eight Months, and ſome Women go to the Tenth Month. But of theſe, and the reaſon of them, I ſhall ſpeak more largely in another place, and at preſent proceed to unravel other Myſteries of Nature.

## C H A P. III.

*The reason why Children are often like their Parents, and what the Mothers Imagination contributes thereto, whence grows the Kind, viz. Whether the Man or Woman is the cause of the Male or Female Child, &c.*

**T**HAT if a Woman in the Act of Copulation afford most Seed, her likeness will have the greater impression upon the Child; but if on the contrary, then will follow the contrary effects; or if a proportionable quantity proceed from either, then will the Similitude depend upon either.

*Lanctantius* is of Opinion, That when a Man's Seed falls on the left side of the Womb, a Male Child may be gotten; but by reason it is the proper place for a Female, there will be something in it greatly resembling a Woman, *viz.* It will be fairer, whiter, and smother, not very subject to have Hair on the Body or Chin, long lank Hair on the Head, Voice small and sharp, and the Courage feeble; and arguing yet further, he says, that a Female may perchance be procreated, if the Seed fall on the right Side; but then thro' extraordinary heat, she will be very large boned, full of Cou-  
B 2 rage,

rage, indued with a big Voice, and have her Chin and Bosom hairy, not being so clear as others of the Sex; subject to quarrel with their Husband when married, for the Superiority, &c. In case of the similitude, nothing is more powerful than the Imagination of the Mother; for if she conceive in her Mind, or do by chance fasten her Eyes upon any Object, and imprint it in her Memory, the Child in its outward Parts, frequently has some representation thereof; so whilst a Man and Woman are in the Act of Copulation, if the Woman earnestly behold his Countenance, and fix her Mind thereon, without all peradventure, the Child will resemble the Father; nay, so powerful is its Operation, that though a Woman be in unlawful Copulation, yet if fear, or any thing else, causes her to fix her Mind upon her Husband, the Child will resemble him, tho' he never got it. The same effect, according to the Opinion of the Learned, proceeds from Imagination in cause of Warts, Moldspots, Stains, Dashes, and the Figures of strange things, tho' indeed they sometimes happen thro' frights or extravagant Longings: Many Women there are, that seeing a Hare cross them, when great with Child, will, through the strength of Imagination, bring forth a Child  
with

with a hairy Lip, Some Children again are born with flat Noses, vry Mouths, great blubber Lips, and ill shaped Bodies, and most ascribe the reason to the strange conceit of the Mother, who has basied her Eyes and Mind upon some ill-shaped or distorted Creatures; therefore it greatly behoves all Women with Child, to avoid any monstrous sight, or at least, to have a stedfast Mind, not easily fixed upon any one thing more than another. And this Opinion *Pliny* confirms in his 7th Book of natural things, and the 12th Chapter. The famous *Sir Thomas Moore* likewise confirms it, and discants merrily on a Passage of his times, wherein a Person having divers Children, would own none but one that was like him, when in the end it proved, by the asseveration of the Mother, that all, except that, were of his own begetting; but whilst another Man was mounted in his Saddle, she fearing that he would come and detect her in the Act, had her Imagination so fixed on him, that as she conceived, the similitude could proceed from no other cause; wherefore it is apparent, that likeness can confirm no Child to be a lawful Father's own: Yet in manners, wit, and propension of the Mind, daily Examples teach us that Children are commonly of the same condition,

with their Progenitors, and of the same nature, but there is much in this; whether venery be used with great or weak desire, for many are less inclined to it, and not so hot, and consequently not so desirous of Copulation, but rather decline it, unless Civility to their Wives cause them to compliance therein, and then they proceed fainting and drowsily, whence it happens that the Children fall short of the Parents nature, wit and manners, and hence it is that wise Men frequently beget stupid sloathful Children of feeble Minds, because they are not much given to these delights. But as I said on the contrary, when the Progenitors are not in venerious Actions, and do liberally & abundantly employ themselves therein, it oftentimes happens that the Children are of the same desires, manners, and actions of the Mind, with their Parents. And thus much for the first point, now I shall proceed to the second, which is to shew, what share each of the Parents have in begetting the Child, &c. And first we will give the Opinion of the Ancients about it.

Though it is apparent (say they) that the Seed of Man is the chief efficient and beginning of Action, Motion, and Generation, yet that the Woman does afford Seed, and effectually contributes in that

part

Particular to the Procreation of the Child, is evinced by strong reasons. In the first place, Seminary Vessels had been given them in vain and genital Testicles inverted, if the Woman wanted Seminal essence; for being Nature doth nothing in vain, therefore it must be granted, that they were made for the use of Seed and Procreation, and fixed in their proper places, both the Testicles and Receptacles of Seed, whose nature and force is to operate, and afford fruitful vertue to the Seed; and to prove this, there needs no stronger Argument (say they) than that, if a Woman do not use Copulation, to eject her Seed, she oftentimes falls into strange Diseases, as appears by young Widows and Virgins. A second reason they urge, that although the Society of a lawful Bed consist not altogether in these things, yet it is apparent, that the Female Sex is not better won, and appear more blithe and jocund than when they are often satisfied this way, which is an inducement to believe that they have greater Pleasure, and receive more Content than a Man: For since by Nature much Delight accompanies the Ejection, by breaking forth of the swelling Spirit, and the stiffness of the Nerves, in which case the operation of the Womans part is double,



the uttering both ways, even by ejection and reception, whereby she is more recreated and delighted in the Veneral Act.

Hence it is (say they) that the Child more frequently resembles the Mother than the Father, because the Mother confers the most towards its Generation: And they think it may be further instanced from the great love they bear them; for that besides their contributing Seminal matter, they, during the time they are in the Womb, feed and nourish the Child with the purest Fountain of Blood; which Opinion *Galen* confirms, by allowing the Child to participate more of the Mother than the Father, and refers the difference of the Sex to the influence of menstrual Blood; but the reason of the likeness he attributes to the force of the Seed; for as Plants receive more from fruitful Ground than from the industry of the Husband-man, so the Infant in more abundance receives from the Mother than the Father; for first, the Seed of both is heaped and fostered in the Womb, and there grows to perfection, being nourished with Blood. And hence they will have it, that Children for the most part effect their Mothers best, for it proceeds from the nearness of Nature, by a natural instinct, because the Mothers forces were most



most employed about 'em? For 9 Months, and sometimes 10, she nourisheth the Child with her purest Blood, then her love towards it newly born, and the likeness do clearly demonstrate, that the Woman affordeth Seed, and that Women do contribute more towards making the Child than Men. But in all this, the *Ancients* were very much in an Error, for the Testicles (so called) in Women, do not afford any Seed, but are true Eggs, analogous to those of Fowls, and other Creatures; neither have they any such Office as those of Men, but are indeed *Ovarium*, wherein these Eggs are nourished by the Sanguinary Vessels dispersed through them, and from whence one or more (as they are secundated by the Man's Seed) separated, and are convey'd into the Womb by the *Oviduces*. The truth of this is plain; for if you boil them, their Liquor will have the same colour Taste and Consistency, with the white of Birds Eggs, to say that they want shells, is nothing at all; for the Eggs of Fowls, while they are in the Ovary, nay, after they have fallen down into the *Uterus*, have no shell. And though when they are laid they have one, yet that is more than a Fence, which Nature has provided them against outward Injuries, while they are

hatched without the Body, whereas those of Women, being hatched within the body, need no other fence than the womb, by which they are sufficiently guarded.

And thus much for the clearing of this point also; and now to the third thing proposed, *viz.* Whence grows the kind, and whether the Man or the Woman is the cause of the Male or Female Infant.

The primal cause is, as is justly due in this and all other Causes, we must ascribe to God the Ruler and Disposer of all things, yet many things by his high Sufferance, proceed in regular order, by the Rules of Nature, and are carried by their in-bred motion, according to their usual and natural Course, without variation, tho' indeed by favour from on high. *Sarah* conceived *Isaac*; *Hannah* *Samuel*; and *Elizabeth*, *John the Baptist*; but these were to fulfil the Almighty's Decree; nor since those times have the Prayers of the righteous been unsuccessful in obtaining Children; but passing over such Supernatural and Extraordinary causes that have their peculiar effects: I shall proceed to speak of things natural and common. The Antient Physicians and Philosophers say, that since there are two Principles, out of which the Body of Man is made, and which render

der the Child like the Progenitors, and to be of one or the other Sex, *viz.* Seed common to both Sex, and menstrual Blood proper to the Woman only; The Similitude (say they) must needs consist in the force of the Male or Female Seed, so that it pgoes like to the one or the other, as more or less plenty is afforded by either: but that the difference of Sex is not refered to the Seed, but to the menstrual Blood, which is proper to the Woman; for were that force (say they) altogether retained in the Seed, the Males Seed being of a hotter quality than the Womans, Male Children would be superabundant, and none of the other Sex (or very rarely) would be propagated, whereof the kind of the Creature is attributed to the temperament of the active qualities, which consist in heat and cold, and to the substance or nature of the matter under them, that is to the flowing of the menstrual Blood: Now the Seed (say they) affords both force to procreate and form the Child, and matter for its Generation, and that in the menstrual Blood there is both matter and force; for as the Seed most helps the material Principles, so likewise the menstrual Blood, the potential Seed, is, saith *Galen*, Blood well concocted by the Vessels that contain it, so that  
Blood

Blood is not only the matter of generating the Child, but also Seed, in possibility that menstrual Blood hath both principles, as matter, and faculty of offering. The *Ancients* say further, that the Seed is the strongest efficient, the matter of it being very little in quantity, but that the potential or efficient faculty of it is very feeble: wherefore, if the material part or principle of Generation, according to which the Sex is made, were only (say they) in the menstrual Blood, then would the Children be all, or mostly Females, as if the efficient force was in the Seed, they would be all Males: but that, since both have operation in menstrual Blood, Matter predominates in quantity, and in the Seed, Force and Vertue. Deservedly, saith *Galen*, the Child receives its Sex rather from the Mother than from the Father, although his Seed do contribute something to the material Principles, though more weakly. But as for similitude, although Imagination (say the *Ancients*) be of extraordinary force, it is referred rather to the Father, than the Mother, as to the quality of the Seed, at, or for a short time after Copulation, but continues not long so to do, for that the Woman's Seed receiving faculty from the menstrual Blood, for the space of

of Nine Months, over-powers the Man's, as to that particular, because the menstrual Blood flowing into the Vessels, rather cherishes and augments the one than the other; from which it may be more easily conjectured, that the Woman not only affords Matter to make the Child, but force and vertue to perfect the Conception, though the Womans Seed be fit Nutriment for the Man's, by reason of the moisture and thinness of it, being more fit to frame, and make up Conception thereby; for as soft Wax, and moist Clay, the Work-man can frame what he intends, so, (say they) the Man's Seed mixing with the Woman's, as also, with the menstrual Blood, helps effectually to make the form and perfect part of Man; but (with all the respect & deferance imaginable to the Wisdom of the *Ancients*) we must needs say, that their Ignorance in Anatomy has led them into many and great mistakes; and their *Hypothesis* of the formation of the *Embryo*, from a Commixture of Seeds, and the Nutrition of it from the menstruous Blood, being altogether false, their Opinion in this case must needs be false also.

Therefore, to conclude this Chapter, we say, that although a strong Imagination of the Mother may sometimes determine

mine the Sex (that is make it Male or Female, according as her imagination is) yet the main Agent in this case, is the Plastick or formative Principle, which is the Efficient in forming the Child, that gives it this or that Sex, according to those Laws and Rules that are prescribed to it by the wise Creator of all things.

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#### C H A P. IV.

*A serious Discourse of the Soul of Man, That it is not propagated from the Parents, but is infused by God; and can neither Die nor Corrupt; and what day of Child-bearing it is infused. Of the Immortality thereof, and certainty of the Resurrection.*

**T**HE Soul of Man is of so Divine a Nature and Excellency, that Man himself cannot in no wise comprehend it, it being the insulted Breath of the Almighty, Immortal and Incomprehensible, but by him that gave it, it being, as it well may be termed, a part of himself; for *Moses*, by Holy Inspiration, relating the Original of Man, tells us, *That God Breathed into his Nostrils the Breath of Life, and he became a living Soul.* Now, as for all other Creatures, at his Word they were made, and had Life; but the Creature that God hath appointed

appointed to set over his Works, was favoured with the more immediate hand of the Almighty, forming him out of the Dust of the Earth, and secondly, condescending to breath into his Nostrils, the breath of Lives, which implies that there was more care, and (if we may so term it) labour used about man, than about all other Creatures, or created things, he only partaking and participating with the Divine Nature, being made in his likeness, bearing the Image of God, that is, in Innocence and Purity, whilst he stood firm, but in his Fall, that lively Image was defaced; yet such was the infinite Love of God towards him, that altho' he Rebelled against him, he would not altogether cast him off, but found a way to restore him. Nay, so much in esteem was he thought, not deserving the least favour, that the Son of God, the second Person in the glorious Trinity: when the fulness of time was come, laying aside his Crown of Stars, left the right hand of Glory, Majesty, and the bright effulgence that adorned him, and descending, took upon him our Nature. O infinite and unspeakable Love. Nay more, indured shame, reproach, scourging, buffetting, spitting on, and the Death of the Cross, that he might bruise the  
Head



Head of the Serpent, and deliver Beloved Man from the Jaws and Brink of utter Ruin. And the better to confirm his love towards us, is ascended on high, leading Captivity Captive, where he is so far from forgetting us, that he is become our Mediator, and makes daily Intercession for us to the Father, whose offended Justice he has satisfied as to the original Sin. But to come nearer to my purpose :

If Man would understand the Excellency of the Soul, as far as it is capable of comprehending it self, let him, after serious Recollection, descend into himself, and search diligently his own Mind, and there he shall find so many admirable Gifts, and excellent Ornaments, that it must needs strike him with Wonder and Amazement, as Reason, Understanding, true Choice, ability of Wit, Memory, and divers other Faculties, that absolutely approve the Soul to be more admirable, than that any should imagine it to be finite, or subject to Annihilation, yet by reason of its many Offices and Operations, whilst in the Body it is specified under sundry dominations. For, as St. *Augustine* saith, when it enlivens the Body, it is called the Soul ; when it gives it knowledge, the judgment, the mind, when it recall things past, the memory,

memory, whilst it discourseth and discerneth reason, whilst it contemplates the Spirit, whilst it is in the sensitive parts of the Senses; and these are the principal Offices, whereby the Soul declares its power, and performs its actions; for placed in the highest part of the Body, and nearest Heaven, it diffuseth or disperseth effectually its force into every Member, not propagated from the Parents, nor mixed with gross matter, but the infused Breath of the Almighty, immediately proceeding from him, nor passing from one to another, as fond and absurdly the *Pythagoreans* have insinuated in their Opinions about the Transmigration of the Soul; and so vain were they, that they did not only imagine the Souls of deceased Men passed into now-born Infants, but into Beasts also; and from thence it was they forbid the eating of Flesh, and abstained themselves from so doing, lest, as they fondly fancied, they might, as *Tertullian* records it, Eat their Grand-father in a Calf. But such frivolous and superstitious Notions are to be rejected by Christians, and those true ones observed, which are both reasonable and agreeable to humane Capacities; for *Orthodox Divines* conclude in general, that the Soul is given to every Infant by  
Infusion

Infusion, when he or she is perfected in the Womb, which happens about the 45th day after Conception, especially for Males, that in likelihood will be born at the end of Nine Months, but in Females (who are of a weaker Constitution, and not so soon formed and perfected thro' the defect of heat) not till the Fiftieth day.

And although this day in all cases cannot be perfectly set down, yet *Hypocrates* has undertaken to give his absolute Opinion, when the Child has its perfect form, when it begins to move, and when born, if in due season; for in his Book, of the Nature of Infants, he affirmeth, That if it be a Male, and he be perfect on the thirtieth day, move at the sixtieth, he will come forth at the seventh Month; but if he be perfectly formed on the 35th. day, he will move on the 70th. and be born in the 8th. Month. Again, if he be perfectly formed on the 45th. day, he will move on the 90th. day, and be born in the Ninth Month. Now from these passing of Days and Months, it plainly appears, that the day of Forming being doubled, makes up the day of moving; and that day three times reckoned, makes up the day of Birth.

As for Example, where 35 perfect the Form, if you doubled it, it makes 70; the day

day of Motion and three times 70 amounts to 210 Days, or 7 Months, allowing 30 days to one Month, and so you must consider the rest: But as for a Female, it is longer perfecting in the Womb, and the Mother ever goes longer with a Boy than a Girl; so that there is difference in the Account; for a Female formed in 30 days, moves not till the 70 day, and is born in the 7 month; when she is formed in the 40 day, she moves not till the 80 day, and is born in the 8 Month; but if she be perfectly formed on the 55 day, she moves on the 90, and is born on the 9 Month; but she that is formed on the 50 day, moves on the 100 day, then will she be born in the 10 Month. And thus have I more largely demonstrated it to the *Reader*, that he may know the reasonable Soul is not propagated by the Parents, but is infused by God, when the Child hath its perfect Form, and is exactly distinguished in its Lineaments.

Now as the life of every other Creature, as it is testified in the 17 Chapter of *Leviticus*, is in the Blood, so the life of Man consisteth in the Soul; the which, although subject to Passion, by reason of the gross composition of the Body, in which it has a temporary confinement, yet it is immortal, and cannot in it self corrupt or suffer change,

change, it being a spark of the Divine Mind, and a blast of Almighty Breath, that distinguishes Man from other Creatures, and renders him Immortal; and that every Man has a peculiar Soul, it plainly appears by the vast difference between the Wit, Judgment, Opinion, Manners, Affections, &c. in Men. And this *David* observes, when he says, *God hath in particular fashioned the Hearts and Minds of all Men, and has given to every one its own Being, and a Soul of its own Nature.* Hence *Solomon* rejoiced, that God had given him a happy Soul, and Body agreeable and suitable to it.

It has caused many disputes amongst the Learned, especially *Philosophers*, in what part of the Body the Soul chooses to reside; and some have given their Opinion, that its residence is in the middle of the Heart, and from thence communicates its self to every part; which *Solomon*, in the Fourth of his *Proverbs*, seems to assert, when he says, *Keep thy Heart with all thy diligence, because Life proceedeth therefrom:* but many curious Physicians searching the Works of Nature in Man's Anatomy, &c. do give it as their Opinion, that its chief Seat is in the Brain, from whence proceed the Senses, Faculties and Actions, dif-

fusing

fusing the operation of the Soul, through all parts of the Body, whereby it is enlivened with heat and force; but it doth communicate particular force to the Heart by Arteries, Carotides, or sleepy Arteries, that part upon the Throat; the which, if they happen to be broke, or cut, cause Barrenness, and if stopped, an Apoplexy; for there must necessarily be some ways, thro' which, the Spirits Animal and Vital, may have intercourse, and convey Native Heat from the Soul. For although the Soul is said to reside in one place, it operates in every part, exercising every Member, which are the Souls Instruments, by which she manifesteth her power; but if it so happen, that any of the Organical parts are out of Tune, the work is confused, as it may appear in case of Idiots, Mad-men, &c. Though in some of them, the Soul by forcibly working, recovers her supernatural vigour, and they become right, after a long dispondency of Mind, and in some it is lost in this Life: For as Fire under Ashes, nor the Sun obscured from our sight by thick Clouds, afford not their full lustre, so the Soul overwhelmed in moist or faulty matter, is darkned, and Reason thereby overclouded; and altho' Reason shines less in Children, than in those that are

are arrived to maturity, yet no Man must imagine that the Soul is an Infant, and grows up with the Child, for then would it again decay; but it suits it self to the weakness of Nature, and the imbecility of Body, wherein it is placed, that it may the better operate. And as the Body is more and more capable of receiving its influence, so it shews its self in its proper lustre, having force and endowments at the time it enters the former Child in the Womb, for the substance of it can receive nothing less: and thus much to prove that the Soul comes not from the Parents, but is infused by God. And the next thing now to be handled is its Immortality, and thereby I shall demonstrate the certainty of its Resurrection.

That the Soul of Man is a Divine Ray, infused by God, I have already made apparent, and now come to shew you that whatever immediately proceeds from him, must participate of his Nature, and from thence consequently, be as immortal as its Original; for although all other Creatures are indued with Life and Motion, yet want they a reasonable Soul: and from thence 'tis concluded, that Life is in their Blood, and that being corruptible, they perish, and after their expiring are no more. But Man being indued with a reasonable Soul, and stamped



stamped with the Divine Image, is of a different nature; and though his Body be corruptible, yet his Soul cannot perish, but must, when it is expelled its Earthly Tabernacle, return to God that gave it, either to receive reward or punishment; now that the Body can sin of it self it is impossible, because wanting the Soul, it cannot act nor proceed to any thing, either good or evil; for could it do so, additional Sins might be accumulated even in the Grave; but 'tis plain, that after Death there is a cessation; *for as Death leaves us, so Judgment finds us.* And St. John, in the Fifth Chapter of his Gospel, tells us, *That the hour shall come, that all that are in the Grave shall hear his Voice, and they that have done well shall come forth to the Resurrection of Life; and they that have done evil, to the Resurrection of Condemnation,* And Holy Job, in the 14 and 19 Chapter, speaking to the same purposes, says, *For I know that my Redeemer liveth, and that he shall stand at the latter day upon the Earth: And though after my Skin Worms destroy this Body, yet in my Flesh shall I see God, whom I shall see for my self, and mine Eyes shall behold, and not another, though my Reins be consumed within me.* By this 'tis plainly proved, that the Soul is made of immortal Essence, incapable of Death, having a place assigned it af-

ter its separation from the Body, till the day of the general Resurrection, not in the Grave, but in a Mansion prepared by the Almighty for its Reception; and that through the mighty working of him, that is able to subdue all things to himself, it shall again enter the same Body that was laid down, tho' the dust thereof be scattered to the four Winds of Heaven; nay, such force and vigour shall it have, that it shall (as it were) take up the Body; for *Job* positively says, *I shall rise out of the Earth at the last day, &c.* Which being applicable to the future *Tense*, may be meant two ways. I shall. or will rise; plainly foreseeing the Resurrection, he claimed it as the promise of his Creator. Nay, so far were the *Heathens*, by the Light of Nature, from doubting the Immortality of the Soul, that *Plato* in his *Phædro* thus reasons; viz. *What consists out of Elements (says he) is Immortal and can never dye. The Soul is not made of Elements, nor of created matter, but came from God, and therefore it cannot dye, &c.* Then may it be without difficulty granted, that the Body which has been a long Companion of the Souls, will once again enjoy it never more to be separated; for the Body at the Resurrection shall be incorruptible and so as far from a capacity of perishing

any more as the Soul, made so by him, that first created it. For *St. Paul* speaking of the Resurrection, saith, *He shall change our vile Bodies, and make them like his glorious Body.* The consideration of which, makes him in another place cry out, *O the depth of the Riches, of the Wisdom and Knowledge of God! How unsearchable are his Judgments, and his ways past finding out.* For who hath known the mind of the Lord, or who hath been his Counsellor? For by him, and through him, and to him are all things. Nay, the Resurrection of Man's Body may be proved by the renewing of many inconsiderable Creatures, and their returning to Life after they seem dead; nay, some of them thereby also changed; as who hath not observed, that when a Grasshopper is grown old, and hath cast his Skin, a lively new shrill insect will come forth of it. From a dying and sluggish Catterpillar, comes out a lively painted Butterfly. From Ants a winged Fly. The Silk-worm having spent her Bowels in weaving out her Web, after many days, seeming dead and motionless, becomes a Butterfly, proving for increase, by laying a number of Eggs, and then expires. But above all, the *Phoenix*, that the Learned *Lactantius* writes of, may put us in mind, if not confirm to us the Re-

C

surrection

urrection, for after she has lived in the *Arabian* Fields (as some affirm) about 600 Years, and finding her self wasted with Age and Infirmary, she gathers the Sprigs of *Cassia*, *Myrrh*, *Frankincense*, and other Aromatick Combustibles, when labouring with her Wings, she firing them by the heat of the Sun, which in those Countreys is excessive, she expires upon the Funeral-Pile, when out of her Ashes springs a Worm, and from that Worm another *Phoenix*, to supply her place; nay, further do we not behold Grain thrown into the Ground, continue there for a season, as if lost and dead, but when warmth and moisture gives it force, it springs up, and bears a hundred-fold: Yea, Herbs and Plants, whilst Winter with his Icy Arms grasps the Earth, seem dead, retiring, as it were, into the Grave, and wait the Resurrection of the Spring. But to conclude, as to this point, the infinite love towards Man, may convince him that he was not made to be annihilated, since the second Person of the Trinity condescended to take his Nature upon him. Even he who is the Wisdom of the Father, and of whom the wise Man testifies in the 3d. of his *Proverbs*, viz. *I was with God in the beginning, before any thing was made: I was with him from Eternity, when*

*he made the Heavens, I was there when he compassed in the depth by a Law: I was present when he sustained the Heavens above, and the Earth beneath: I was with him, ordering all things, and was continually delighted before him, recreating my self in the Earth, and my Delight was with the Sons of Men.*

## C H A P. V.

*Of Monsters, and monstrous Births, and the reason thereof, according to the Opinions of sundry Learned Men, with serious Considerations, whether Monsters are endued with reasonable Souls.*

**T**HAT many monstrous Births have happened, contrary to the course of Nature, is evident, not only in this, but in former Ages; wherefore I shall take some pains, for the satisfaction of the Reader, to inquire into the cause of such preposterous Forms.

Now a monstrous Habit or Shape of Body, is contracted divers ways, as from Fear, sudden Frights, extraordinary Passion, the influence of the Stars, the Mothers strange Imaginations, and divers Phantasms, which the Mind conceive, deform the Bo-

dy, and render the Children of an improper shape, and many times not perfect in either Sex; sometimes the whole course of Nature is changed, either when the Principles of Generation are vitiated, or the Organs unfit, so that the natural Faculties, to propagate and form the Child, cannot perform their Office exactly; for as the most ingenious Artist can bring nothing to perfection, if his Materials be bad, or out of order; so Nature wanting the force of her Faculties, or not having fit matter, must of necessity proceed preposterously in forming the Child. As in the Art of melting Metals, it may be observed, if the matter be impure, and not well cleansed, the Vessels or Receiver *Oblique*, and full of windings, not well joynted, the Corners set awry, and full of Chinks or Plates; if loosed or holds ill together, it is apparent Men cast ill-shaped Figures. So if the Womb or the Matter be unfit, or ill tempered, 'tis possible, without an extraordinary over-ruling Providence; but above all, unseasonable or intemperate Venery, is the cause of so many monstrous shapes.

So the *Low-Country* Women, especially those living near the Sea side, being restless, and troubled in Copulation, bring forth

forth mishapen *Embry's*, or rude and deformed Burthens, not only without motion, but some that pant, and are alive, and these most commonly happen in case of Sailors or Mariners, who coming home, rashly marry, or run upon their Wives, without any due regard to their Menstrual Flux, or the Wombs cleansing it self to the Season of the Year, or the Moon, or Suns progress through the Cœlestial Signs; nor are the Women without regard to the Health or Shape of their posterity, less desirous to receive them, after a long separation, which is not only exceeding hurtful to themselves, from thence proceed not monstrous and untimely Births only, but dangerous Diseases often, to those who rashly proceed. The first (say the *Ancients*) is, because the Seed mixing with Menstrual Blood, contracts an unnatural Mass of corrupt Matter, which either turns to Miscarriage, Abortion, or a monstrous and deformed Birth; for by that means the Faculty of the Womb (say they) looseth its force to Generation, and success of Breeding the Child, or if it try to come to any thing, it is at most some monstrous Form, not shaped like a Man, unless in some parts, which after a long continuance in the Womb, will come forth with great pain



and labour, not like to this: there is an Efflux, that greatly troubles such, as by their inconsiderate rashness are subject to it.

Our Women, because Conception begins in the fourth Moon, when the *Menses* flow down by force, and that Planet in conjunction, call it a Moon-Birth, or many kinds. And some are of opinion that this Conception, may be made without the help of a Man, by force of Imagination, in those that are extreemly Lascivious; for that by often seeing, and touching their Husbands, at the same time strongly fancying themselves in the Act, their Seed flows to the Blood, and is by the Heat of the Womb formed into a foul Mass, but arrives at no perfection. And to the same purpose is it when Men strive against the stream; entering into Copulation in the fourth and silent Moon, and in the fourth day of its Conjunction; for then not observing Nature's Rules, he either loseth his labour, or Generates a monstrous Birth, or if it change, which is almost next to a miracle to be perfect, it is by the *Latins* called a Birth of the fourth Moon, because the product is commonly unhappy in all the Series of its Life, having had its entrance by Generation, contrary to Nature's Orders; which *Moses* considering, or being so commanded

manded by God, strictly commanded the *Hebrew* Men not to touch a Woman that was unclean of her Blood; and these that have been so rashly profligate of either Sex, have many times by sad experience, found their wilful folly too late, but especially the Female Sex; for by the violent concussion and motion used in Copulation an evil Mixture, the contagion by degrees, will seize upon the whole Body, causing the Pox and Leprosie: The like effects it has upon Men, if the Woman be infected, especially, if he deal with Whores at such times, who commonly are infected, and may be accounted, so many walking contagions, or Emissaries of the Prince of Darkness, for the Destruction of Mankind, and at this day the greatest pest and grievance of the Nation.

These things rightly considered, no Man need wonder at so many mis-shapen Births, and monstrous People, with Scald-Heads, bowed and distorted Legs, Arms, and Backs, wry-Necks, crumpled Feet, incident to Swellings, and indifferent Diseases, especially Swellings in the Groin, Buboes, and Emerods; as also that their Minds are dull, stupid, forgetful, foolish, mad, and unreasonable, which are indeed the effects of unseasonable and unreasonable Venery,

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which

which every Creature but Man observes in the Season Nature has allotted: and when their Female have conceived, they desire no longer, but rest satisfied.

Therefore let Man, who is indued with a rational Soul, and ought above all other Creatures to have dominion over his Appetite and Affection, consider how cruel he is to his Posterity, that brings such mischief upon them, and chiefly they are here to be understood, that are conceived in the fourth Moon, when the Woman's Natural Flux is upon her; therefore all Men ought to restrain; neither should the Woman dare to copulate with Men, as better knowing when that is upon her, than some rash inconsiderate, and un-experienced Novices of the Masculine-Gender do; for the Children then conceived, want all, or most of those Gifts and Properties, that Children begotten at seasonable times, are endowed withal, being capable of nothing that is good nor great; and if it so happen, they do any thing well, they have ill success in their Undertakings: by reason their natural Faculties are short, not by their own, but their Parents fault, who undecently in Procreation violate Natures Law, whence it is that many things are wanting to them, or else given them sparingly, and with some ill qualities

qualities that others obtain bountifully, and then suffer no less loss in their Mind, for they want almost their common Senses, and are extream dull, without the sharpness of Wit, quickness of Invention, Council and Prudence, that others have. *Lavinus Leminus*, a famous Physician, tells of a monstrous Birth from his own knowledge, the Relation of which I take in his words, as I find them in his Book of Generation: *In former years (says he) there was a Woman, an Islander, who had married a Mariner that took Physick of me; and after Copulation, having Conceived by him, her Belly began to swell to such a vast magnitude, that one would have thought it could not have held to support the burthen: When 9 Months were expired, the Midwife was called; and first with great trouble she was delivered of a rude lump, which I conceive was a superfatation, after a lawful Conception; there were fastned unto it on both sides two Handles like two Arms, for the length and the fashion of them. ; it panted and seemed to be alive as Sea Fishes, called *Mistica*; and by the Dutch *Elchowe*, which float in the Sea in Summer, in infinite numbers; and being taken out they run abroad, and when you handle them, melt with a burning and prickling, left behind them;*

whence they had their Name, after this a Monster came forth of her Womb, with a crooked Back, long round Neck, and fiery Eyes, and a pointed Tail, being very nimble footed; for as soon as it came forth it gave the affrighted Midwife the slip, and run up and down the Room to seek a hiding place, till at last, one Woman more courageous than the rest, fell upon it with a Cusheon, and smothered it: This Monster had sucked the Blood from the Child, which came forth after it, being a Male, and so eaten the Flesh, that it scarcely lived to be Christened; nor could the Woman be in a long time restored to her strength: And farther adds, that upon his inquiry, she told him, that it had proceeded (as she thought) from unseasonable, and extraordinary, and insatiable Venery: *Hereupon (says he) I proscribed her a wholsom course of Life, and Medicines to restore her Forces; for she was become wonderful Lean.*

These, and many such like things, should teach all Men and Women to use decency, and orderly proceedings, in their mutuall Embracings, lest Nature wronged thereby, monstrous Births ensue, in which respect some Lascivious People are much to be condemned, who suppose they may do what they list, and will by no means have their Plea

Pleasure bounded; and above all, Pocky and Gouty People are most Lascivious, the one thro' the Heat contracted in the Blood, and the other through the polite windiness passes through the Veins, and afflicts the Nerves; others again observe not, whether their Stomach be full or empty, or the Meat be raw or digested, whether it be by Day or Night, nay, never regard the season nor opportunity of time, but as their Lusts and Desires prompts them; but such insatiable Lechers seem to be, or at least are wilfully ignorant, to what end they were Created Male and Female, which was to beget Children, and propagate their kind, not for obscene purposes, and beastly pleasure; but at last they pay for their unruly Lust, when the Disorders of Body, as Aches, Gout, and many Diseases contracted thereby, Rack and Torment them.

The last thing in this Chapter to be considered is, whether monstrous Births have reasonable Souls, and whether such shall appear at the day of Resurrection; in discussing of which I shall cite the opinions of such Learned *Divines* and *Physicians*, as have made curious search, and diligently weighed these great Mysteries. And first, it is their opinion, not joynrly, but severally, that

all those that are like Men, according to the order of Generation, deduced from our primitive Parents, proceeded by natural means from either Sex, though they are deformed, and of monstrous shape, having notwithstanding a reasonable Soul, shall, when they have run the date of Mortality, be capable of Resurrection to Immortality: but those that proceed not from Man, but by the Womans unnaturally mixing with other Creatures, shall not participate of Immortality, but perish as brute Beasts, because such a monstrous Birth is not capacitated to receive a divine part or Soul, which should entail him to the Resurrection.

There are indeed amongst the number of Men and Women, that read the Terrestrial Globe, divers that are monstrously Deformed, and of horrid Aspect, with distorted Jaws, and Goggle Eyes, and many other marks of Deformity; but these, though by their parents rashness in incontinent or unseasonable Copulation, or the defect of Nature being thus disordered, yet are they referred to the number of Men and Women, because they speak, understand, and act, which demonstrate them to have reasonable Souls; and therefore shall they stand upon the Earth at the last day, and at the



the Resurrection all Deformity shall be done away, and they shall appear in perfect shape, and the Organical parts render the Soul, that shall then return a free scope to act and operate; but imperfect and abortive Birth, or Mischances, where the Limbs are not fashioned or very imperfect, want a reasonable Soul, it not being as yet infused by the Almighty, shall have no part in the Resurrection.

Many Physicians there are, and indeed most of them make difference between a Mischance and Abortion: The former of which, say they, is when there is a Conception, but through the slipperiness or weakness of the Womb, it drops out ere any shape is contracted, being only a Rude unframed Mass, properly called the Rudiments of a Child, that should have been, and a shadow of what was begun; but Abortion oft times shews the parts of the Infant perfectly composed, which if it be cast forth by fright or untimely force, and has not accomplished the days to receive the Soul, then it shall not participate of Immortality; but if it be quick and cast out, though it live not an hour after, it is first enlivened, then it has received an Immortal Soul; for although many things are  
wanting

wanting in it, and it come not to its full Magnitude, yet in the Resurrection, all shall be made up, that time would have produced. And as Children have many things, in possibility, that with times progress shew themselves as Teeth, Nails, Hair, and full stature of Body, which increases by degrees, and come to perfection; so in the Resurrection, all things that are defective shall be made perfect. Whosoever therefore is both of the Seed of Man, and not of some foul Matter, or vitious Humour concurring, though his shape be monstrous, yet, as I said, he shall rise again from Death to Life, all defects being repaired by the Divine Power, that then will manifest it self no less than in Creation; nay more, for St. *Austine* is of the Opinion, it is easier to Create Men, than to raise them when they are Dead, &c. Though the Earthly Matter, where ever scattered, is not perished in the sight of God, who can with his Word, recall it from the Four Winds of Heaven, and restore it to its pristine Vigour; nay, though vanished into Air, and other Elements, or what Leanness or Hunger, have consumed, or Diseases have wasted, or what is burnt to Ashes, or is passed in the first Principles, or in the substance of some other Body, for the Flesh shall

shall be restored to whom it was taken, as his due that was borrowed from him, by the mighty working of him, who is able to subdue all things to himself: Those that are Men, shall find this to be true, and those monstrous Shapes that proceed from them, indued with rational Souls, and participating the same Nature with them, shall participate the same Benefit of the Resurrection.

## CHAP. VI.

*A more peculiar and exact Treatise of the happy Estate of Matrimony, as 'tis appointed by God; and the true Felicity that redounds thereby to either Sex, and to what end it was Ordained.*

**C**ertainly, the joyning of Hearts in a Matrimonial State, is of all conditions the happiest; for then a Man has, whom to unravel his Thoughts to, as well as a sweet Companion in his Labour, he has an *Internus Sensus*, another self, one in whose Breast, as in a safe Cabinet, is reposed his inmost Secrets, especially where Reciprocal Love, and inviolate Faith is centered; for there no cares, fears, jealousies,

sies Mistrust or Hatred, can never interpose; for what Man, as 'tis observed in Holy Writ, ever hated his own Flesh, and indeed a Wife is no less, if rightly considered; for as our grand Parent well observed, she is or ought to be so esteemed of every honest Man, Bone of his Bone, and Flesh of his Flesh, &c. Nor was it the least care of the Almighty, to ordain so near a Union, and especially for two causes, the first for increase of Posterity, the second to bridle and bound Man's wandering Desires and Affection; nay, that they might be yet happier, when God had joyned them together he blessed them, as 'tis in the 2<sup>d</sup>. of *Genesis*. Colamela, no mean Author, considering and contemplating on this happy State, tells us out of the *Oeconomy* of *Xenophon*, that Matrimonial Conjunction appointed by Nature, is not only the most pleasant, but profitable course of Life, that may be entered on, for the preservation & increase of Posterity; wherefore, since the harbour of Marriage is most safe, and a sure and delightful station of Mankind, who is exceeding prone, by the dictates of Nature, to propagate his like, he does in no wise provide amiss for his own Tranquility who enters it, especially when he comes to maturity of years, for there are many abuses.

buses and errors in Marriage, contrary to what is ordained; the which, in the ensuing Chapter I shall expose to view; but to proceed.

Seeing our blessed Saviour and his Apostles, detested obscene and unlawful Lusts, and pronounced those to be excluded the Kingdom of Heaven, that polluted themselves with Adultery and Whoring, I cannot conceive any objection can be made thereto, or what face such lude Persons can have to colour their impieties; who hating Matrimony, make it their study how they may live freely and licentiously without Marriage; but certainly, in so doing, they rather seek to themselves torment, anxiety and disquietude, then certain pleasure, besides the hazard of their Immortal Souls; for certain it is, that mercenary Love, or as the wise Man calls them, *Harlots smiles*, cannot be true and sincere, and therefore not pleasant, but rather a Net layed, to betray such as trust them, into all mischief, as *Solomon* observes by the Young man, who turned aside to the Harlots, House going, said, *As a Bird to the Snare of the Fowler, or as an Ox to the Slaughter, till a Dart be struck through the Liver.* Nor in this case can they have Children, those sweet and indearing Pledges of Conjugal Love,

Love, or if they have, they will rather redound to their shame than comfort; Harlots likewise are like Swallows, singing and chattering to their morning walk, and Summer Season of Prosperity, but the black stormy Winter of Adversity coming, they take Wing, and pass into other Regions, to expand themselves before a warmer Sun; but a vertuous chaste Wife, fixing intire Love upon her Husband, and submitting to him as her Head, and him, by whose direction she ought to steer in all lawful courses, will, like a faithful Companion, share patiently with him in both adversities, run with cheerfulness through all Difficulties and Dangers, though ne're so hazardous, to preserve or assist him in Poverty, Sickness, or whatever else is incident to Humane Frailty, acting according to her Duty in all things; when a proud imperious Harlot will do no more than she list, even in the prosperous day, and is like a Horse-leach, ever craving, and never satisfied, still seeming displeased, if she have not every thing she desires, not regarding the Ruin and Misery of him, she with flattering and feigned Charms, pretends to admire, and dote upon him, using to confirm her Hypocrisie, with Crocodile's Tears, Vows, and

Swoon-

Swoonings, when her Gallant is to depart for a while, or seems to deny her immoderate Desires; but this lasts no longer than she can gratifie her Appetite, and prey upon his Fortunes. *Conradus Gnessner* tells us a story, *That a young Man travelling from Athens to Thebes, met by the way a Beautiful Lady, as to his Appearance she seemed, adorned with all perfections of Beauty; glittering with Gold and precious Stones, who Saluted him, and invited him to her House in an adjacent Village, pretending to be exceedingly inamoured of him, and declared she had a long time watched the opportunity to find him alone, that so she might declare the extream Passion she conceived for him.* When he came to her House, he found it, to appearance, very sumptuously built, and gloriously furnished with whatever could seem costly and gay; which so far wrought upon his covetous Inclination, that he resolved to put off his intended Journey, and comply with her Desire; but whilst she was leading him to see the pleasant Places, came by a Holy Pilgrim; who perceiving in what danger the Youth was, resolved to see him in his right Senses, and shew him what he imagined real, was quite otherwise; so that by powerful Prayer, the mist was taken from before the Youth's Eyes, when as he beheld



beheld his Lady Ugly, Deformed, and monstrous, and that whatever had appeared glorious and beautiful, was only trash. Then he made her confess what she was, and her design upon the young Man, which she did, saying, *She was a Lamia, or Fairy, and that she had thus enchanted him, on purpose, to get him into her power, that she might devour him.* This passage may be fitly alluded to a Harlot, who draw those that follow their misguiding Lights, into places of danger and Difficulty, even till they have shipwrecked their Fortunes, and then leave them to struggle with the tempestuous Waves of Adversity. But on the contrary, a loving, chaste, and even tempered Wife, seeks what she may to prevent such danger, striving on the one hand to preserve it, as much as the other does to destroy it: And in a word, as there is no content in the embraces of a Harlot, so there is no joy greater than in reciprocal Love, and the indearing Embraces of a loving, obedient, and chaste Wife; nor is that the principal end for which Matrimony was Ordained, but further, that Man might lawfully procreate his like, and increase in his Generation, to replenish the Earth. To conclude, a virtuous Wife is a Crown and Ornament to her Husband, and

and her price is above Rubies, but the ways of an Harlot are deceitful.

## CHAP. VII.

*Of Error in Marriage, and what they too frequently are, and the prejudice that arise thereby:*

**I**F any be desirous to enter into the Holy State of Matrimony, let them observe their Ability and Constitution of Body, and not run themselves rashly upon ill conveniencies; for those who marry too young, may rightly be termed to marry unseasonably, not considering their inability, nor examining the force of nature; for divers there are, before they are ripe for the consummation of so weighty a matter, who either rashly of their own accords, by the instigation of Bawds, Procurers, or Marriage-brokers, or forced thereto by their Parents, who covet a large Dowry, take upon them this Yoke, to their great Prejudice: *Lavinus Lemnius*, says, that he has known some of them, who before the expiration of a year, have been thereby so infeeble and weakned, that all their vital Moisture was exhausted, so that he was,

upon their applying themselves to him, obliged with Medicaments to restore their strength that was fallen, and sunk down wherefore his advice is, that it is no way convenient to suffer Children, or such as are not of Age, to marry, or get Children. But whosoever proposes to marry, must chiefly observe this, that he choose one to his Companion and Partner in his Felicity, that is of an honest Stock, and proceeding from temperate Parents, though her Dowry be not so large as he could wish, that he observe the Conversation, and find there in that she is chaste, well bred, and of good manners. For a Woman, as the *Comedian* saith, if she hath good conditions, she hath Portion enough. That of *Alcamena* in *Plautus* is a witty saying, which all Maids, and others of the Female Sex, should retain fresh in remembrance: I do not think (saith she) that to be my Dowry, which is called so, but Chastity, Modesty, and a settled desire to fear God, to love my Parents, and agree with my Kindred, to obey my Husband, to be bountiful, and to do good to such as are vertuous and honest. Now if she proved as good as she promised, such a Wife was to be valued above the Price of Rubies.

'Tis a Duty incumbent upon Parents, to be careful in bringing up their Children in the ways of Vertue; and have ever a regard that they sully not their Honour and Reputation, especially the Females, and most of all Virgins, when they grow up to be marrigable, for if through the unnatural severity of rigid Parents they be crossed and frustrated in their love, many of them, out of a mad humour, if temptations lies in their way, throw themselves into the unchaste Arms of a subtle charming Temper, being through the softness of good Nature, and strong Desire, to pursue their Appetites, easily induced to believe Men's Flatteries, and feigned Vows of promised Marriage, to cover the shame; and then too late the Parents find the effects of their rash Severity, which brought a lasting stain upon their Family. Now, as 'tis an Error in marrying to young, so is unequality of Marriage between Age and Youth, as a young Man, who to make his Fortune, marries to a Woman, that for Age might be his Grand-mother, between whom, for the most part, Jealousies and Discontents happen; nor is it possible such Women should have Children, be the Man never so sprightly and young. The like may be said, though with a little more excuse, when

when an old doting Fellow marries a young Virgin, in the Summer Season of her Youth and Vigour, who whilst he strives, and vainly strains to please her, is the sooner wedded to the Grave: For as in Child-hood or Green Youth, 'tis unfit and unseasonable to think of Marriage, so in old Age to marry unequal, is altogether the same; for they that enter upon it too soon, are soon exhausted, and fall into Consumption, and divers other diseases; and those that procrastinate and marry unseemly, fall into the like ill conveniencies on the other side, having only the Honour to be dubbed a Knight of the Forked Order, and have their Names inrolled in the Colony of Cuckoldom, especially if their Wives have not been trained up in the Paths of Virtue, and lie too much open to importunity and temptation of lewd and debauched Men. And thus much for Errors or Oversights done in rash, unseasonable, or preposterous Marriages.

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## C H A P. VIII.

*the Opinions of the Learned concerning Children conceived and born within the space of seven Months, with lively Arguments upon the Subject, to prevent suspicions of incontinency, and the bitter Contests that thereon too often arise between Man and Wife. To which is added, Rules for knowing the disposition of Man's Body by the General parts.*

Certain it is, that many bitter Quarrels have arisen through misunderstanding, when solid reason would have rectified the Judgment, and have prevented the Conception of such an Evil; and from whence does this arise, but through Suspicion and Jealousie, when indeed it is many times founded upon a slender Foundation, as the new-married Woman's being brought to Bed before the Expiration of Nine Months, which is vulgarly taken from the time of Conception to the Birth: To remove which Groundless Suspicion, I shall endeavour, not that 'tis common, dare I avouch, but that 'tis possible, and has been frequently known, that Children have been born at Seven Months; but the matter being wholly left by the Lawyers,

yers, who decide Controversies to the Physicians to judge of, it is in their power to determine, by inspecting the Child, whether it is a Child of 7, 8, 9, or 10 Months. *Paul* the Counsellor has this Passage in his nineteenth Book of Pleadings, viz. It is now a received truth, that a perfect Child may be born in the seventh Month, by the Authority of the Learned *Hypocrates*. And therefore we must believe, that a Child born at the end of the seventh Month, in lawful Matrimony, may be lawfully begotten. *Galen*, in Chap. 6. of his third Book, handleth this Argument, but rather according to Men's Opinions than according to the truth of the business, or from natural Reasons, who supposeth there is no certain time set for bearing Children. And from the Authority of *Pliny*, who makes mention of a Woman that went 13 Months with Child: But as to what concerns the 7th Month, saith *Lemnius*, I know many married People in *Holland* that had Twins, who lived to extream old Age, their Bodies lusty, and their Minds apt and lively; wherefore their Opinion is foolish, and of no moment, who assert, That seven Months a Child cannot be perfect and long lived, and that he cannot in all parts be perfect

till



till the 9th. Month; and thereupon this Learned Author proceeds to tell a passage from his own knowledge, as follows: Of late, *says he*, there hapned a great disturbance amongst us, which ended not without Bloodshed, and was occasioned by a Virgin, whose Chastity had been violated, descending of a Noble Family, and ever before that time held to be of unspotted Fame. Now several there were, who charged the Fact upon a Person of Note, *viz.* a Judge President of a City in *Flanders*, who strongly denied the Fact, saying, that he was ready to swear it upon the Holy Evangelist, that he never had Carnal Copulation with her, and that he would by no means therefore be taken for the Father of the Child that was not his; and further alledged, that he verily believed that it was a Child born in seven Months, and himself was many miles distance from the Mother of it when it was conceived; whereupon the Judges, before whom the hearing was, decreed, That the Child should be viewed by able Physicians, as also Experienced Women, and that they should make their report, who having made diligent Inquiry, all of them with one accord, concluded the Child (without respecting who was the Father) was a Child

Born within the space of seven Months that it was carried in the Mother's Womb but 27 Weeks, and some odd days; but if she could have carried it to full 9 Months the Child's Part and Limbs would have been more firm and strong, and the Structure of the Body more compact and fast, for the Skin was exceeding loose, and the Breast-bone that defends the Heart, and the Sword-like Gristle that lies over the Stomack, were higher than naturally they should be, not plain, but crooked, and sharp ridged, or pointed like those of young Chickens, that are hatched at the beginning of the Spring. And being a Female Infant, it wanted its Nails upon her Fingers, and the outmost Joynts of her Fingers, upon which, from the Musculous or Cartilaginous Matter of the Skin, Nails that are very smooth do come, and by degrees harden, she had instead of Nails a thin Skin, or Film; as for her Toes there was not the least appearance of Nails about them, by reason that they wanted the heat that was communicated to the Fingers from the nearness of the Heart. These and the like weighty Matters being considered, and above all, one Gentlewoman of Quality that assisted, affirmeth, that she had been the Mother of 19 Children, and that divers of them

them had been born, and lived at 7 Months, they without favour to any Party made their report that the Infant was a Child of 7 Months, and so must be accounted, tho' it was born within the seventh Month, or that in such cases the revolution or circuit of the Moon ought to be observed, which perfects it self in 4 bare Weeks, or somewhat less than 28 days, in which space of her Revolution the Blood being agitated by the Moons force, the Courses of the Woman flow from them, which being spent, and the Matrix cleansed from the Menstrual Blood, which happens on the 5th. Day; then if on the 7th. Day a Man lie with his *Wife*, the Copulation is most natural, and the Conception best, and a Child then gotten may be born in the 7th Month, and prove very healthful; so that upon this report, the supposed Father was pronounced innocent, upon proof that he was 100 Miles distance all that Month, in which the Child was begot: And as for the Mother, she strongly denied that she knew the Father, being forced in the dark; and that thro' fear and surprize, was left in ignorance.

As for Coition, it ought not to be had, unless the Parties be in Health, lest it turn to the disadvantage of the Children so begotten, creating in them, through the a-

bundant ill Humours; divers lingering and languishing Diseases; wherefore Health is no where better to be discerned than by the Genitals of the Man, wherefore Midwives, and other skilful Women in former days, were wont to see the Testicles of Children, thereby to conjecture or guess at their temperate and state of Body, and young Men may know thereby the Signs or Symptoms of Life and Death; for if the Cases of Testicles be loose and feeble, and the Cords fall down, it denotes the natural Faculties, and vital Spirits, which are the props of Life, are fallen: But if the secret part be wrinkled, and raised up, it is a signall will be well: But that the Event may exactly answer the Prediction, it is necessary to consider what part of the Body the Disease possesseth; for if it chance to be the upper part that is afflicted, as the Head or Stomach, then will it not so well appear by the Members, which frequently are unconcerned with such Grievances; but the lower part of the Body exactly sympathizing with them, their liveliness on the contrary, makes it apparent; for Natures force, and the Spirit that have their intercourse, first manifest themselves therein, which occasions Midwives to feel the Genitals of Children,

to

to know in what part the Grief is resident, and whether Life or Death be portended thereby, the Symptom being strongly communicated by the Vessels that have their intercourse with the principal Seats of Life.

## C H A P. IX.

*The cause of the Green-sickness in Virgins, with its Symptoms, and Directions for its cure: Together with the chiefest occasion of Barrenness in Women, and by what means to remove the Cause, and render them fruitful.*

**T**H E former of these ill conveniences, is too apparent in Virgins, especially such as are of a Flegmatick Complexion, evidently shewing it self by discolouring the Face, in making it look green, pale, or of a dusky yellow, which proceeds from raw undigested Humours, nor only doth it appear to the Eye, but sensibly afflicts such as it possesses, with difficulty of breathing, pains in the Head, Palpitation of the Heart, unusual beatings, and small throbbings of the Arteries in the Temples, Neck, and Back, many times casting them into Fevers, if the humour be very vitious, also loathing of Meat, and the distension of the

Hypocondriack part, by reason of the inordinate Efflux of Menstrual Blood to the greater Vessels, and by reason of the abundance of humour, the whole Body is often trouble with Swelling, or if not, at least the Thighs, Legs and Ankles all above the Heels. And also there is a weariness of the whole Body, without any reason at all for it.

The *Galenists* say, that this Distemper proceeds chiefly from the obstruction of those Vessels that are about the Womb, occasioned by the abundance of gross, viscid and crude Humours, arising from the several inward causes; but there are also outward causes, which have a share in the production of it, as taking cold on the Feet, drinking of Water, Intemperance in Diet, and also the eating of things which are wholly contrary to Nature, *viz.* raw or burnt Flesh, Ashes, Coals, old Shoes, Chalk, Wax, Nut-shells, Mortar, Lime, Oat meal, Tobacco-Pipes, which occasion not only a Suppression of the *Menses*, but likewise obstructions thro' the whole Body. Therefore the first thing necessary to eradicate the Cause, is Matrimonial Conjunction, and such Copulation that may prove to the satisfaction of her that is afflicted; for by that means the *Menses* will begin to flow according

according to their natural and due course, and the Humour being diffused and dispersed, will soon waste themselves, and then no more matter being administered to increase them, they will vanish, and a good temperament of Body will return; but in case such a Conjunction cannot be had so soon as necessity requires, then let the Damself Blood in the Ankle, and if she be about 16, you may do it likewise in the Arm, though suffer her not to bleed overmuch, especially if the Blood be good. If the Diseases be of any continuance, then it is to be eradicated by purgation, preparation of the humour being first considered, which may be done by the Virgins drinking, Decoction of Guaiacum, with Dittany of Crete: but the best Purge in this case ought to be made of Aloes, Agrick, Senna, Rhubarb: And then for strengthening the Bowels and open obstructions, Chalybeet Medicines are chiefly to be used. The Diet must be moderate and sharp things; as Vinegar, &c. be by all means avoided. And for the unobstructing of the Humour, take prepared Steel, Bezoar-stone, the Root of Scorzonera, and Oyl of Chrystal in small Wine, and let the Diet be moderate, but in no wise let Vinegar be used therewith, nor upon any other occasion: And in so ob-



lerving, the Humours will be dilated, dissipated, and transfused, by which means the Complexion will return, and the Body be lively and full of Vigour. And now, since Barrenness daily occasions discontent, and that Discontent creates Difference between Man and Wife, or by immoderate Grief frequently casts the Woman into one or other violent Distemper; I shall somewhat largely treat thereof.

Sterility proceeds from divers Causes, but most commonly from some defect in the Organs of Generation. Upon the Woman's part it most commonly happens, from the strict closure of the Mouth of the Womb which will not admit the Seed, and sometimes from the straitness of the Share-Bone, which denies entrance to the *Pennis*: Sometimes also from Ulcers or Excrescencies in the Neck of the Womb. To these may be added too much Fatness, which straitens the passage of the *Matrix*.

Most of the *Antients* are of opinion, that Conception is hindred commonly by the Humidity and moisture of the Womb, when by reason thereof it cannot retain the Seed, or by bad Humours heaped up there and corrupting it, or strange defect of the Menstruous Blood. But certain it is, that it proceeds either from some Tumour, Ulcer,

cer, Excrescence, or by some fault or other of the Womb, *Ovaria*, or *Ovi-Ducts*. For if the Eggs are not impregnated with the *Aura Virilis*, or Seminal Spirit, there can be no Conception, (the Testicles of Women having no such Office as those of Men, but containing Eggs analogous to those of Fowls and other Creatures.)

Now if the Orifice of the Womb be closed that the Seed cannot enter, or rather the two Wings or *Nymphae*, so far that the *Penis* cannot pass the Neck of the Womb, it must be opened by an Instrument, and subject to this defect in Nature are many Women, especially in hot Countreys, but most of all in *Egypt*, where the Chirurgeons are forced with Silver Instruments, to make way for the Instrument of Generation, a thing not altogether unpracticable in *England*.

In case the Neck of the Womb be so strait that the Yard cannot enter, then is the case to be inquired into, whether it be naturally so, or proceed from some swelling, or Schirrus either within or without; and if such things appears, it is for the most part incurable; but if it be a natural straitness, then supple it with a Tent dipped in Oyl of Roses, and the white of Eggs, and drink Camomile Posset, sweetned with Sugar.

Sugar-Candy, Morning and Evening; and by the proportion thereof, the Womb will in all parts distend; or if it so happen in a young Woman, Nature will increase the passage, and time produce things fitting to their mutual Satisfaction; but let no Man by violence endeavour to force the Passage, lest he break the Vessels; nay, endanger the Bladder it self, which has been broke with such violent Intrusion, and so cost the Woman her Life.

If the Neck of the Womb be ulcerated, or any Excreescences happen there, which equally hinder Copulation, then may they be known by the pain and shooting upon the least compressure, and the issuing forth of putrid Humour, and sometimes Blood of the Ulcer be great, and the *Menses* flow, the Water hot; pains arising in the fore part of the Head, and oftentimes they occasion gentle Fevers.

And these obstructions of Generation happen divers ways, sometimes from external Causes, *viz.* Rash Physick, hard Labours, or excessive Copulation; and sometimes from internal, as the Corruption of the Secun-line, the courses too long retained, or obstructed heat, and overflowing of the urinal Vessels, Virulent Gonorrhæas, Pox, Inflammation turned into Apostume, Humours

Humours flowing from divers parts of the Body, and settling there; all which must be duly considered.

Now some are in the outward part, and may be the easier come at at, and external Applications as are most convenient applied thereto; but those that cannot be come at, must be cured if possible by injection: the best injection in this case is as follows: *viz.*

Break four Eggs, and take the Whites only, the which beat with an unequal quantity of Rose-water, mingled with Plantain-water, Litherage of Gold, Camphire, Bole-Armonick, Ceruse, of each a Dram, half a Dram of Green Copperas, all which well beaten, dissolved, and mixed together, strained through a fine Cloth, and with a Syrringe inject it Morning and Evening till the grief cease; and if it smart that it cannot be well endured, you may sometimes inject warm Milk to cleanse the putrified Matter.

Others there are that are not so violent, and therefore admit of any easie Cure, not being so deep, known by a putrid Greenish Matter that flows from them. To cure this, take Water wherein Barley has been boiled, Honey of Roses, new Milk and Sugar, with the Decoction of Lentils, and  
after

after them gentle Astringents must be applied. Some again are sordid, having much Contagious Humour flowing from them; to cure which, stronger Medicaments must be applied: Others there are that eat into the Flesh, having a green Contagion flowing from them, to cleanse which, Aloes and Wormwood concocted in White-wine are most requisite.

Another sort of Ulcers there are which appear long, eating away the Skin from off the Neck of the Womb, and are discerned by the Blood and pain they occasion immediately upon the Concreffion, appearing in the Neck of the Womb, much like Chilblains, occasioned by ill lying, extraordinary Venery, by violent inflammations or flux of sharp Humours: The best cure after a gentle Purge is an Astringent Clyster, and after that to anoint them with the Grease that fries out of a Ladle often used in a Kitchen, when it is held to the Fire, mixed with *Unguentum album*, or *Pomatum*. If the defect be in the Seed through tenderness of age in the Woman, than the best Remedy is convenient Diet, moderate Exercise, and temperate Air, together with patience in the Man, till Nature in process of time operates so effectually that all things appear and conspire to mutual satisfaction.

It the Woman be stricken in years, and the time of breeding Children be past, which in some happens sooner, and others later, according to their several Constitutions, but generally between 44 and 45, unless strong Preparatives, viz. an Extraordinary Diet, easie Lodging, and moderate Exercise restore them, those Women must despair of further Generation: For as the Learned in this Art frequently observe, where is neither Buds nor Blossoms, there can be no Fruit.

If Sterility be occasioned by Obstructions in the Vessels, which it often does, then the cause must be enquired into, and this often happens, the which is known by the small desire to Venery, and the little or no satisfaction received thereby, a settling in the Courses, and a slimy Flegmatick Matter mixed therewith, as also by their inordinate flowing, occasioned by the plenty of Humours collected in the Womb, which by reason of the abundance of windy Vapours contracted therein, causes Obstructions. To which may be added a cold, Flegmatick Constitution, and from hence it is, that sudden paleness arises in the Face, &c. To remedy this, the Party must alter her Diet, not eating any Cold, Raw, Flegmatick substance, but rather such things as are  
apt

apt to stir up Cholerick, hot Humours in the Body, as Anniseeds, or Carraway-seeds in her Bread, store of Pennyroyal in her Broth; let her likewise each Morning for a Week together, make a Posset, in which she must boil the Roots of Birthwort, Angelico, Sage, Rosemary, Cinamon, and Burrage: The taking the Male Herb *Mercury*, Dittany, Centaury, Marygolts, Cubebs, Saffron, Mugwort, and Glove-Gilliflowers, of each a handful, boil them in White-Wine, and eject the Concoction by little and little, at sundry times, as the cold or obstruction can be perceived, Anointing the Belly, and Reins of the Back, one day with Oyl of Cinnamon, next with the Oyl of Nutmeg or Mace, and the third with the Oyl of Myrrh, and so continuing to do for a Month together. When the Woman lies down, Nature will be wonderfully restored, and recover such force as to remove the Obstructions.

Many there are that conceive Barrenness is frequently caused by Inchantment, but those Opinions are altogether frivolous and vain.

If the Womb be defective in its Retentive Faculty, Men frequently labour in vain, in such a case the Woman must avoid Sorrow, Anger, or much Sleep, Eating new Cheese,



Cheese, Milk, and raw Food, especially Lettice, Edive, Spinage, Beets, Nuts, Cherries, Purslain, Onions, Garlick, and the like, they all being hurtful to Generation: Nor must she drink nor use Vinegar, nor eat the Fat of Meat too frequently, but the Womb must be cleansed from the over abundant moisture, with the Decoction of Hearts-Tongue (an Herb so called) Cummin, Fennel, and Anniseed, and strengthened with the Syrup of Wormwood, and for a gentle operative Purge in this case, take half an Ounce of Laudanum, Bees-wax, Sheeps Suet, and Agarick, of each a like quantity, melt and bruise them, after which make them up into little Pills, and take three in a Morning, and next to them take of this Conception to the bigness of an Nutmeg, *viz.* The shavings of Ivory, Ash-keys, yellow and wild Rape-Seed, Siler, Montanus, with red and white Behen, of each one Dram, Cinnamon, Galinga, Long-Pepper, Cloves and Mace, Balsamwood, Rosemary Flowers, *Blatia*, *Bezaria*, Gentle Marjorum and Penny-royal, of each 4 Scruples, Balm, Bogloss, Cittern, Reils, of each 2 Scruples, Pearl, dissolved or beaten to Powder one Scruple, Musk two Grains, White-Sugar one Pound and an half, bruise them and seeth them over a gentle

gentle Fire, in as much Malmsey, as will make them into a Confection. This Confection is indeed a most singular and approved one in all cases of Barrenness, where cold or obstructions of the Vessels do occasion weakness in the Womb.

Other causes of Barrenness there are, when the Woman grows fat, (as we have said before) so that the Caul swelling, and bearing beyond its bounds with its fatness, obstructs the Passage into the Womb; to prevent which, the Woman must not sleep over-much, especially in the day time, nor feed riotously, but exercise her self in Walking, or moderate Exercises, and often use Purgation and strong Glysters, made of such Herbs and Druggs that are hot and dry, which will in a short time remove such Obstructions.

But a more dangerous cause of Barrenness than yet I have named, are the Whites which are contracted by an inordinate Eruption of the Excrementious Humour, collected through the Viciousness of the Blood, incident to Young and Old, at such times as they are capable of Generation, and therefore the Cure must be hastned, by reason that in short time it derides Art, and renders Women inevitably barren, occasioning Leanness, Consumption, Melancholy,

ly, Dropſie, falling of the Womb, ſwoon-  
 ing, Conuulſions, which renders it difficult  
 and dangerous in long continuance, tho'  
 in the beginning it may be eaſily remov-  
 ed. In the Cure of this, let *Pblebotomy*,  
 or Blood-letting, be avoided; for as much  
 as the bad Humour muſt be by no means  
 recalled to deſile the Blood, the Diſeaſe  
 it ſelf being a ſufficient weakning of the  
 Body and Vital Spirits. Firſt, then to  
 diſcuſs the Humour, in order to its Ex-  
 purgation, Take two Ounces of *Guaicum*,  
 the like quantity of *China*, and *Lentilck-*  
*wood*, boil them in Water and Honey,  
 drinking a pint, freſh made each Morning:  
 Then to dry up the Contraction of the  
 Veſſels, or Humour that lodged there,  
 take the Root of *Filipendula*, beat it to  
 Powder, and drink it in White-Wine  
 Morning and Evening: As alſo for Aſtrin-  
 gents, uſe Bones, burnt and beat to Pow-  
 der; likewise the Aſhes of Capons dung,  
 ejected after a long time ſleeping in fair  
 Water: The Patient muſt likewise avoid  
 ſleeping upon her Back, leſt the Humour  
 deſcend and contract in the Veſſels of the  
 Womb, but let her be rubbed often to di-  
 ſperſe them, that they ſettle not in any  
 one place.

Sometimes this occaſion of Barrenneſs  
 hap-

happens through the violent attraction of the Womb, and then appears signs of affections of the Womb, the Flux not being so great, to cure which, Suffumations are the most proper, and those may be made of Frankinsence, Laudanum, Santalum, or Mastick: The Woman upon such occasion, having great regard to her self that she take not Cold, or proceed to intemperate Diet.

Many Women there are, whose violent Lusts contracts a heat, that either destroys the Eggs, or hinders them from being impregnated. In this case, 'tis requisite to avoid hot Air, soft lying, hot Meats and Spice, and requisite to bleed in the Basilick Vein, purge moderately with *Decoctum Epitaymi*, and Juice of Roses, each two Drams and a half, Whey half a pint, mix them together, and drinking them fasting in the Morning, and so continue 4 hours after, or for want of the former you may take *Triphera Serafenica* and Rhuburb, of each half a Dram, pulverized and mixed with 2 Ounces of Syrup of Roses, Violets or Endive; but the most excellent Restorative to cool and moderate the Temper in this case; is Diet-drink, made as followeth, *viz.* Take Pistachia-Nuts, and Eringo-Roots, of each half an Ounce, of Saffron a Dram,

dram, Lignum Aloes, Gallina, Caryophyllata, Mace, red and white Behen and Baulm Flowers, of each 4 Scruples, Shavings of Ivory, Rind of Cassia, each 2 Scruples, Syrup of confected Ginger 12 Ounces, white Sugar 6 Ounces, add to these 12 Ounces of Baulm Water, and set them over a gentle Fire, permitting them to seeth, then take it off, suffer it to cool, and put more Water to it, stirring the Ingredient; lastly, increasing them with a Scruple and a half of Musk and Amber, then strain out the Liquid part, and boyl it up again into a Conserve, of which let the Woman eat three times a day, but not exceeding the bigness of a Walnut at a time. The times most convenient are Mornings, Noons and Night, and this let her continue till she finds her Body in temper.

Another occasion of Barrenness proceeds from the obstruction of those Vessels, through which the Monthly Purgations flow, in which case open the Basilick Vein, and take from hence a moderate quantity of Blood, after which take *Hiera composita*, and *Oppopanax*, of each half a Dram, and a Dram of Syrup of Giliflowers, make them into 7 Pills, take them in the Morning, and sleep upon them a considerable time, then drink off half a pint of Sugared Water

water, and 3 hours after, a portion of Syrup, of Vinegar compounded: For want of this, take Syrup of Eupatory, 3 quarters of an ounce, Female Mugwort, and Elecampane Root, of each an ounce, with Syrup of Vinegar, a proportionable quantity, mix them together, and take them, when made into an Electuary, Morning and Evening, to the quantity of an Hazel-Nut at a time; and if the Courles flow not within a short time after, let a Pessary of Musk, Amber, Wood of Aloes; and Ash-Keys, of each 2 Grains, Saffron half a Scruple, Hares Renet an ounce, be put into the Womb Tent-wise, and continue there for the space of a day, and it will remove the obstruction, cause the Cources to flow, and in short time render the Woman capable of Generation. And thus, *Reader*, have I, with much caution, performed my promise in these particulars; and the next thing I shall proceed to, amongst other matters relating to the Mystery of Generation, are the signs of Virginity, &c.

## C H A P. X.

*Virginity what it is, in what it consists, and how violated, together with the Opinions of the Learned in the point of mutation of Sexes in the Womb, during the Operation of Nature in framing the Body.*

Seeing many ignorant People have boasted their Knowledge as to the first particular, and some Virgins have undergone hard Censures through the ignorant Determinations of such as have taken upon them to discuss the matter, I thought it altogether necessary to clear the Point, that so for the future the Conceited might not be indulged in their vain Opinion, nor by traducing others, prejudice the Female Sex, whose Vertues are frequently such, as do not require our admiration, but imitation. Then since the mysterious Word Virginity has puzzled many to define it, I mean the cause from whence it arises, for the word barely in it self signifies the prime, chief, or best of any thing: But as to the point in hand, the main matter bears the following Construction. It is observed by the curious searchers into Natures Secrets, that in young Maids or Females, in the *Sinus Pudoris*, or in that place that is by some called the Neck of the Womb, is that



that pendulous production, vulgarly called the *Hymen*, but more rightly the *Claustum Virginalē*, and in *French* it is termed the *Button de Rose*, or *Roses Bud*, for that it much resembles the Bud of a Rose, expended, or a Clove-Gilliflower, from when it derived the Word *Defloro*, to Deflower, the Deflowering of Virgins, because most are of opinion, that the Virginity is altogether annihilated, when this Duplication is fractured and dissipated by violence, and that when it is found perfect and intire, no penetration has been made. Also some Learned Physicians are of opinion, that there is not neither *Hymen* or Skin expended containing Blood in it, which divers imagine in the first Copulation, flows from the fractured expanse.

Now this *Claustum Virginalē*, or Flower, is as it were composed, or consisting of four *Caruncles*, or little Buds like *Myrtle-berries*; which in Virgins are full and plump, but in Women flag, and hang loose; and these are placed in the four Angles of the *Sinus Pudorus*, joyned or held together by little Membrains, and Ligatures like Fibres, each of them situate in the Intresticles or Spaces between each *Caruncle*, with which in a manner they are proportionably distended, which Membranes being once de-

lacerated,

lacerated, denote Devirgination, and many curious Coxcombs prying into this Secret the first Night of their Marriage, and finding their Wives defective in this point, have ever after held them in evil esteem, concluding it happened thro' the effect of Copulation with some other, who had been entertained in the Chambers of *Venus*. Nay, one I knew that upon this vain fancy took such conceit, that he would never go to Bed with his Wife; when to undeceive such Idots, it is affirmed by the Learned, that such fracture may happen divers ways by accidents, as well as Copulation with Man, viz. By extraordinary straining, violent coughing, immoderate sneezing, stopping of Urine, and violent motion of the Vessels, inforcibly sending down the humours, which pressing for passage break the Ligatures or Membrane, so that the intireness or fracture of this thing, commonly taken for the Virginity or Maiden-head, is no absolute sign of dishonesty; though certain it is, that in Copulation 'tis more frequently broken than otherwise.

Once at an Assize, held for the County of Rutland, a young Man was put upon Trial of Life and Death, which Trial was founded upon an Indictment, for forcing a Virgin, when after divers questions asked, and

the Maid swearing positively to the matter naming the time, place, and manner of the Action; it was upon mature deliberation resolving, that she should be searched by a skilful Chyrurgeon, and two Midwives, who were to make their Report upon their oaths, which after due Examination they accordingly did affirm, that the Membranes were intire and not disacerated, and that it was their Opinion for that Reason that her Body had not been penetrated which so far wrought upon the Jury, that the Prisoner was acquitted, and the Maid afterward confessed she swore against him out of revenge, because he had promised to marry her, and then declined it. And thus much concerning Virginity. And now I shall proceed to the second particular which is, *Reader*, to shew you the Opinion of divers learned Men, in relation to Nature's operation, in changing Sexes in the Womb.

This point is of much necessity, by reason of the different Opinions of Men relating to it. Therefore before any thing positive can be asserted, it will be altogether convenient, to recite what has been delivered, as well in the negative as the affirmative. And first, of the first; *Severus Plinius* who argues for the negatives, writes thus. The Genital parts (saith he) of both Sexes

re so unlike other, in Subtance, Composition, Situation, Figure, Action, and Use, that nothing is more unequal, and by how much more all other parts of the Body, the Breasts excepted, which in Women well more, because of the secundary use) have an exact resemblance, so much the more, in resemblance are the Genital parts of one Sex, compared with the other unlike; and if their Figure be thus different, much more is their use. The Veneral appetite also proceeds from different causes; for in Men it proceeds from a desire of Emission, and in Women from a desire of Completion, in Women also, the chiefest of those parts are concave, and apt to receive, but in Men they are only porous, and in a Woman Solid.

These things considered, I cannot but wonder (added he, how any one can imagine that the Genital Member of Female Births should be changed into those that belong to Males) since by those parts only the difference and distinction of Sexes is made, nor can I well impute the reason of this vulgar Error to any thing but the mistake of unexpert Midwives, who have been deceived by the evil confirmation of the parts; which in some Male Births may have happened to have had some small-

protrusion, not to have been discerned, appeared by the Example of a Child, christened at *Paris*, by the Name of *Joan*, if it had been a Girl, when as afterward it proved a Boy, and on the contrary the over-far extension of the *Clytoris* in Female Baths, may have occasioned the like mistakes. Thus far *Pliny* proceeds in the negative, yet notwithstanding his negation there are not wanting divers learned Physicians that have asserted the affirmative, of which number *Galen* is one, *A Man* (saith he) *is different from a Woman in nothing else but having his Genital Members without his Body*: And this certain, that if Nature having formed a Man, would convert him into a Woman, she hath no other Task to perform, but to turn his Genital Member inward, and a Woman into a Man by doing the contrary. But this is to be understood of the Child, when it is in the Womb, and not perfectly formed, for divers times Nature hath made a Female Child, and it has so remained in the Belly of the Mother for a Month or two, and afterward plenty of heat increasing in the Genital Members, upon some occasion they have issued forth, and the Child has become a Male, yet retaining some certain Gestures, unbecoming the Masculine

ex, as Female Actions, a shrill Voice, and more feeble than ordinary. Contrariwise, Nature often having made a Male, and cold Humours flowing to it, the Genitals have been inverted, yet still retaining a Man-like fashion both in Voice and Gesture.

Now these Opinions considered, I am rather inclinable to believe the latter as a thing altogether probable, for there is not that vast difference between the Members of the two Sexes, as *Pliny* would have us believe there is, for the Woman has in a manner the same *Members* with the Man, tho' they appear not outwardly, but are inverted with the conveniency of Generation, the main difference being, that one is more solid than the other, and that the chief reason of changing Sexes is, and must be attributed to heat or cold suddenly, or slowly contracted, which operates according to its greater or lesser force. And thus much for these two Particulars, leaving which, I shall proceed to lay down reasonable and necessary instructions or directions for Midwives &c. opening in that Discourse a Cabinet of many rare Secrets, not vulgarly known, and indeed only fitting to be known to such as may observe and put them in practice for the publick good, and in no wise convert them to obscenity.

## C H A P. IX.

*A Midwife, how she ought to be qualified.*

**T**Hose that undertake this great Task, ought by no means to enter upon it rashly or unadvisedly, but with all imaginable caution, well weighing and pre considering that she is accountable for all the mischief that befalls through her wilful ignorance or neglect; therefore let not unskilful Women take upon them this Office, barely upon pretence of their maturity of years and Child-bearing; for in such, for the most part, there are divers things wanting that ought to be observed, which is the occasion so many Women and Children are lost: Now, as for a Midwife, in relation to her Person, these things ought to be observed, *viz.* She must not be too old nor too young; neither extraordinary fat, nor weakened by leanness, but in a good habit or Body, not subject to Diseases, Fear, nor sudden Frights; her Body well shaped, and neat in her Attire, her Hand smooth and small, her Nails ever pared short, not suffering any Rings to be upon her Fingers, during the time she is doing her Office, nor any thing upon her Wrists that may obstruct; and to these ought to be added, Activity and a convenient Strength, with much



much caution and diligence; nor subject to Drowsiness nor Impatience.

*As for her Manners, she ought to be courteous, affable, sober, chaste, and not subject to passion, bountiful and compassionate to the Poor, and not covetous when she attends upon the Rich.*

*Her Temper cheerful and pleasant, that she may the better comfort her Patients in their Afflictions; nor must she at any time make over much haste, tho' her business be urgent in another place, lest by indangering the Mother or Child, she disgrace her self, and forfeit Heavens Blessing upon her Endeavours for the future.*

*Of Spirit she ought to be prudent, wary and cunning; but above all, to have the fear of God before her Eyes, and to imploy the Talent he has lent her to his Glory.*

## C H A P. XII.

*Things worthy to be observed by Midwives, tending to their Advancement, and what they ought to avoid, &c.*

**L**ET her that undertakes this Office, attended with many Circumstances of Danger and Disgrace, take good heed to what I shall relate. In the first place, let her be diligent to leave nothing unsearched which may be advantageous to her Practice,

never imagining her self so perfectly, but she may add to her knowledge, by Study and Experience; yet never let her apply any remedies in that case, unless she has tryed them, or known them tryed with success, or least is conscious of their force, that they will do no harm, doing nothing in that nature, to practice upon poor or rich, but speaking freely of what she knows, and giving reason for the farther confirmation thereof, by no means daring to give directions for such Medicines as will cause Abortion, to pleasure those that have unlawfully conceived, which to do, is a high degree of wickedness, and may be ranked with Murder; but if any come to her with specious pretences, let her send them to able Physicians, and neither for fair words nor lucre, be won to hearken to them. If she be sent for, let her know to whom she goes, and be careful therein, lest by laying any one that has an infectious Disease, as the Pox, &c. she get it, and so spoil other Women, as a Midwife once did, who laying a Strumpet, that had an inveterate Pox, which occasioning a Bubo upon her right Hand, and she not leaving off her Calling, spoiled divers Women, not the Women only, but the Men also, to whom it was communicated by their Wives, which made them

them think hard of each other, and for a long time could not imagine how it happened; but at last it was discovered by an able *Physician*, and the Midwife for ever after debarred her Practice; and not so only, but followed with Curses even to her grave. She must likewise observe, that she entertains no great Belly'd Women at Bed, and Board in her House, lest thereby she bring a Scandal upon her self, and so lose her Practice. If the Birth at any time be hard and difficult, she must not be dismayed, but cheer up the Woman, and try her utmost Skill to make the Labour easie, Directions for which shall hereafter be inserted; nor shall she ever think of any thing but doing well, and using her utmost skill, causing all necessary things that are proper for the Work, Consolation of the Woman, and reception of the Child to be in a readiness; and above all let her use her diligence, either by perswasion or otherwise, to keep the Woman from being unruly in her Pangs, lest thereby she destroy both her self and her Child, and not in any wise to proceed too hasty in her business, but wait God's leisure in all things, and by no means let her suffer her wits to scatter, but dismay, or doubt, if things go not well, for fear it disorders the Senses, and a Person that

keeps her Wits together, is capable of giving assistance in Weighty affairs, for when we are most at a plunge, then there is most need of prudence to set things right. And seeing she can never be an expert Midwife that has no further knowledge than of the external parts, I shall not think it amiss, briefly with modesty, to proceed in describing the generative part of the Woman, as they have been Anatomized, by the Learned of the present and past Ages, and shew the use of such Vessels, &c, as are contributing to Generation.

### C H A P. XIII.

*Of the Genital of Women, External and Internal to the Vessels of the Womb.*

**W**AS it not for the benefit of Practitioners and Professors of the Art of Midwifry, I should above all things spare to Treat of these Particulars, because they may be turned by some Lascivious and lawd Persons into ridicule; but they being absolutely necessary to be known. I will hope the best, and proceed in order.

The parts that offer themselves in view, without any deduction, at the bottom of the Belly, are the *Fissura Magna*, or the Great Chink, with its *Labia* or Lips, the *Mons Veneris*, and the Hair. These parts  
are

are called by the general Name of *Pudenda*, because when they are bared they bring *Pudor* or Shame upon a Woman. The *Fissura magna* reaches from the lower part of *Os Pubis* too within an Inch of the *Anus*. It is less and closer in Maids, than in those that have born Children, and has two Lips, which towards the *Pubes*, grow thicker, and more full or peturberant, and meeting upon the middle of the *Os Pubis*, make that rising that is called *Mons Veneris*, or the Hill of *Venus*.

The next thing that offers are the *Nymphae* and *Clytoris*, the former of which is of a Membrany and Filmy substance, spongy, soft, and partly fleshy, being of a bloody colour in the shape of Wings, two in number, though from their rise they are joyned in an acute Angle, producing there a fleshy Substance, which cloaths the *Clytoris*, and many times they spread so far, that incision is required to make way for the Mnn's Instrument of Generation.

The *Clytoris* is a substance in the upper part of the Division, where the two Wings concur, and is the Seat of Veneral Pleasure, being like a Yard in Scituation, Substance, Composition and Erection, growing sometimes out of the Body two Inches, but that rarely happens, unless thro' extream lust

of extraordinary accident. But to proceed, this Clytoris consists of two spongy and skinny Bodies, containing a distinct Original from the *Pubis* Bone, the Head of it being covered with a tender skir, having a hole or passage like the *Penis*, or *Yard* of a Man, tho' not quite through, in which, and the bigness, it only differs from it.

The next thing in course, are the fleshy Knobs, and the great Neck of the *VVomb*. And these Knobs are behind the *Wings*, being four in number, much resembling *Mirle Berries*, being placed in quadrangle one against the other, and in this place is inserted to the Orifice of the Bladder, which opens it self in the *Fissure*, to evacuate the *Urine*, for securing of which from cold, or the like inconveniency, one of these Knobs are placed before it, and shuts up the passage.

The Lips of the *VVomb*, that next appear, being separated, disclose the Neck thereof, in which, two things are to be observed, *viz.* The Neck it self, and the *Hymen*, but more properly the *Clauserum Virganele*, of which I have before discoursed. But the Neck of the *Womb* is to be understood, the Channel that is between the aforesaid Knobs, and the inner Bone of the *Womb* which receives the *Penis* like a Sheath;

Sheath; and that it may the better be dilated for the pleasure of Procreation, the Substance of it is Sinewy, and a little Spongy, and in this Concavity are divers Folds or Orbicular Plights, made by Tunicles, wrinkled like an expanded Rose; in Virgins they plainly appear, but Women that have been used often in Copulation, they are extinguished; so that the inner side of the Wombs Neck appears smooth, and in old Women it becomes more hard and grissly: And now note, that although this channel be sometimes writhed and crooked sinking down, yet in the time of Copulation, Labour, or the Monthly Purgations, it is erected and extended, which over Extension occasioneth the great pain in Child-Birth.

The *Hymen* or *Claustum Virginale*, is that which closes the Neck of the Womb, being, as I have before cited in the Chapter relating to Virginitie, broken in the first Copulation, its use being rather to stay the untimely Courses in Virgins, than to any other end; and commonly when it is broke in Copulation, or by any other accident, a small quantity of Blood flows, with some small pain passing. Hence it is observed, that between the duplicity of the two Tunicles which constitute the Neck of the Womb, there



there are many Veins and Arteries running along, and arising from the Vessels, descending on both sides the Thighs, and passing into the Neck of the Womb, being extremely large, and the reason of their largeness is, for that the Neck of the Bladder requires to be filled with abundance of Spirits, thereby to be extended and dilated for its better taking hold of the *Penis*, great heat being required in some notions, which becoming more intense by the act of frication, does consume a considerable quantity of moisture, in supplying which large Vessels, are altogether necessary.

Another cause of the longness of these Vessels there is, *viz.* By reason of the *Menses* have their way through them, which often occasion Women with Child to continue their Purgations; for altho' the Womb is shut up, yet the passage in the Neck of the Womb, through which these Vessels pass are open: In this cause there is further to be observed, that as soon as you penetrate the *Pudendum*, there appears two little Pits or Holes, wherein is contained an Humour, which by being expunged in time of Copulation, greatly delights the Woman.

## C H A P. XIV.

*A Description of the Womans Fabrick, the preparing Vessels, and Testicles in Women, as also of the Deferent, or Ejaculatory Vessels.*

**I**N the lower part of the Hypogastrion, where the Hips are widest and broadest (they being greater and broader thereabouts than those of Men, which is the reason they have likewise broader Buttocks then Men,) is the Womb joyned to its Neck, and is placed between the Bladder and strait Gut, which keeps it from swaying or rowling, yet give it liberty to stretch and dilate it self, and again to contract as Nature in that cause disposes it: Its figure is in a manner round, and not unlike a Gourd, lessening a little, and growing more acute toward one end, being knit together by its proper Ligaments, its Neck likewise is joyned by its own substance, and certain Membranes that fasten it to Os Sacrum, and the Share-bone. As to its largeness, that much differs in Women, especially the difference is great between such as have born Children, and those that have born none: In substance it is so thick, that it exceeds a Thumbs breadth, which after Conception it is so far from decreasing, that it augments to a greater proportion, and

and the more to strengthen and confirm it, it is interwoven with Fibres overthwart, strait, and winding, and its proper Vessels are Veins, Arteries and Nerves, and amongst these are two little Veins, which pass from the Spermatick Vessels to the bottom of the Womb, and two larger from the Hypogastricks, which visits both the bottom and the Neck, the Mouth of these Veins piercing as far as the inward concavity.

The Womb hath also two Arteries on both sides, the Spermatick Vessels, and the Hypogastricks, which still attend or accompany the Veins, and besides these there are divers little Nerves knit and intertwined in the form of a Net, which extend throughout, even from the bottom to the *Pudenda* themselves, being chiefly placed for sense and pleasure, moving in Sympathy between the Head and Womb.

Now it is to be farther noted, that by reason of two Ligaments that hang on either side the Womb, from the Share-bone, and piercing through the *Peritonaeum*, and are joyned to the Bone it self, that the Womb is movable upon sundry occasions, often falling low, or rising high; as for the Neck of the Womb, it is of an exquisite feeling, so that if it be at any time out of order

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by being troubled with a scirrous brawn, over-fatness, moisture, or relaxation, the Womb is subjected thereby to Barrenness: In those that are with Child, there frequently stays a most glutinous matter in the entrance to facilitate the Birth; for at the time of Delivery the Mouth of the Womb is opened in a strange manner, to such a widenes, as is conformable to the bigness of the Child, suffering an equal dilation from the bottom to the top.

As for the Preparatory or Spermatick Vessels in Women, they consist of 2 Veins and 2 Arteries, not differing from those in a Man, but only in their largeness and manner of insertion; for, as to their number, there are so many Veins, and the like proportion of Arteries, as in Men, the right Vein issuing from the trunk of the hollow Vein descending, and the left from the Emulgent Vein, and on the side of them two Arteries, which grows from the *Aorta*:

As to the Longitude and Latitude of these Vessels, they are narrow, and shorter in Women than in Men; only observe where they are wrinkled or crumpled, they are more wreathed and contorted than in Men, as shrinking together, by reason of their shortness, they may by their looseness be the better stretched out, when occasion requires

requires it. And these Vitals in Women are carried with an oblique course through the lesser Guts, to the Testicles or Stones; but are in the mid-way divided into two Branches, the greater going to the Stones, constituting the various or windy Body, and wonderful Inoculation; the lesser Branch ending in the Womb, in the side of which it disperseth it self, and chiefly at the higher part of the bottom of the Womb, for the nourishment thereof, and that part of the Courses, may purge through these Vessels; and seeing the Testicles in Women are seated near the Womb, for that cause the Vessels fall not from the *Peritoneum*, neither make they such Passages as in Men, nor extend themselves to the share-bone.

The Stones in Women, commonly called the Testicles, perform not the same Actions as Men's; they are also different in their situation, magnitude, temperament, substance, form and covering. As for the seat, it is in the hollownes of the *Abdomen*, neither are they external pendulous, but rest upon the Muscles of the Loyns, that so they may be contracting the greater heat by more fruitful, their Office being to contain the *Ova*, or Eggs, which being impregnated by the Man's Seed, in-

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gender Man; yet they differ from those of Men in figure, by reason of their lessness and flatness, at either end, not being so round or oval. The External Superficies being likewise more unequal, appearing like the composition of a great many knots and kernels, mixed together, there is also another difference in their substance, they being much more soft and plyable, loose, and not so well compacted.

Their magnitude and temperament being also different, for they are much colder and lesser than those in Men, as for their covering or inclosure, it likewise differs extreamly, for as Men's are wrapped or covered in divers Tunicles, by reason they are externally Pendulous, and subject to divers injuries, unless so fenced by Nature, so Womens Stones being internal, and less subject to casualty, are covered with one Tunicle or Membrane, the which, though it closely adhere to them, yet are they likewise half covered with the *Peritoneum*.

The Deferent or Ejaculatory Vessels, are two obscure Passages, one on either side, nothing differing from the Spermatick Veins in substance; rise they do, on one part from the bottom of the Womb, not reaching from their other extremity, either to the Stones, or any other part, but shut  
up

up and unpassable, adhering to the Womb as the Colou does to the blind Gut, and winding half way about; the Testicles are every way remote to them, yet tho' they touch them not, they are tied to them by certain Membranes, resembling the Wings of a Batt, or Flutter-Mouse, through which certain Veins and Arteries, passing from the end of the Testicles in these beginning, or may be termed here to have their passages, proceeding from the corners of the Womb to the Testicles, and are accounted the proper Ligaments by which the Testicles and Womb are united, and strongly knit together, and these Ligaments in Women are the Cremesters in Men; of which .I shall speak more largely, when I come to describe the Masculine parts conducing to Generation.

### C H A P. X V.

*A Discourse of the use and Action of the several Parts in Women, appropriated to Generation, &c.*

**T**HE External, commonly called the *Pudenda*, are designed to cover to great Orifice, and that to receive the *Penis*, or *Yard* in act of Coition, and give passage to the Birth and Urine, The use of the Wings and Knobs like Mirtle-berries, are for



for the security of the Internal parts, shutting the Orifice, and Neck of the Bladder, and by their swelling up, cause Titulation in those parts, and also to obstruct the involuntary passage of the Urine.

The Action of the *Clytoris* in Women, is like that of the *Penis* in Men, viz. Erection. And its outer end is like the *Glans* of *Penis*, and has the same Nature; and as the *Glans* in Man is the Seat of the greatest pleasure in Copulation, so is this in Women, whence 'tis called *Amoris dulcedo*, and *Astreum Veneris*.

The action and use of the Neck of the Womb, is also equal with that of the *Penis*, viz. Erection, occasioned divers ways. First, in case of Copulation, it is erected and made strait for the passage of the *Penis* to the Womb. Secondly, whilst the passage is repleated with Spirit and vital Blood, it becomes more strait for embracing the *Penis*, as for the convenience of Erection it is twofold. First, for as much as if the Neck of the Womb was not erected, the Yard could have no convenient passage to the Womb. Secondly, it hinders any hurt or damage that might ensue through the violent Concussion of the Yard, during the time of Copulation.

As for the Vessels that pass through the Neck

Neck of the Womb, there Office is to repleat it with Blood and Spirit, that still as the moisture consumes by the heat contracted there in Copulation, it may by those Vessels be renewed. But their principal business is, to convey Nutriment to the Womb.

The Womb it self has many Properties attributed to it; as first, Retention of the fecundated Egg, which is properly called Conception.

Secondly, To cherish and nourish it, till by the help of Nature, it has framed the Child, and brought it to perfection. And then it strongly operates in sending forth the Birth when the time of its remaining there is expired, dilating and spreading it self in a wonderful manner: And indeed is the Field of Man's Generation, being designed for no other purpose, and so aptly removed from the Senses, that nothing of Injury can proceed from thence, retaining in it self a power and strength to operate and cast forth the Birth, unless by accident or the like it be rendered deficient. When to strengthen and enable it, besides the helps of Nature, sundry Remedies are to be applied by skilful hands Direction. For which shall be hereafter mentioned.

The use of the preparation Vessel is this:

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The Arteries convey the Blood to the Testicles, where part of it is spent in the nourishment of them, and the Production of those little Bladders (which do in all things resemble Eggs) through which the *Vasa Preparentia* run, and are obliterated in them. And as for the Veins, their Office is only to bring back what Blood remains from the uses aforesaid.

The Vessels in this kind are much shorter in Women than in Men, by reason of their nearness to the Stone, which defect is yet lengthned and made good, by the many Intricates or Windings, to which those Vessels are subject; for in the middle way they drive themselves into two branches, though different in magnitude, for one being greater than the other, passes to the Stones.

The Stones in Women are very useful, for they are very defective, Generation is at an end; for although those little Bladders, which are on their outward Superficies, contain nothing of Seed, as the followers of *Galen* and *Hipocrates* did erroneously imagine, yet they contain several Eggs, (commonly to the number of twenty in each Testicle) one of which being impregnated by the most spiritous part of the Man's Seed, in the Act of Coition, descends

descends through the *Ovi-ducts*, into the Womb, and from thence, in process of time, becomes a living Child.

Their Figure is not exactly round, but flat and depressed on the sides; in their lower part Oval, but in their upper, where the Blood-Vessels enter them more plain, and have but one Membrane to encompass them, probably that the heat may have the easier Access.

## CHAP. XVI.

*Of Conception, and the infallible Signs thereof; as also whether it be a Male or Female, that is conceived, or both at once, commonly called Twins.*

**T**HE next thing convenient to be observed in this Treatise, and as it falls in course, is Conception, and its Symptoms, very material, and worthy of note, not only of Midwives, but all young Women. Now the signs of Conception, three or four days after convenient and satisfactory, are,

Pains in the Head, Vertigo and Dimness of the Eyes, the Apples of the Eyes decrease, the Eyes themselves swell, and become of a dull or dark colour, their Veins waxing red, and shut with Blood; again, if the Eyes sink, the Eye-brows grow loose, va-

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heious colours appear in the Eyes, and little  
 of red Pimples suddenly arise in the Face, and  
 almost as suddenly disappear. Thirdly,  
 if the Veins between the Eyes and Nose  
 are extended with Blood, the Veins under  
 the Tongue look greenish, the Neck flush-  
 eth with heat, the Back bone cold, the  
 Veins and Arteries swell, and the Pulses  
 are observed more easily. Fourthly, if  
 the Veins in the Breast appear blackish,  
 and afterwards turn yellow, the Teats look  
 fiery, and upon drinking cold Drink, the  
 Woman feels it as it were in her Breasts.  
 Fifthly, If she on a sudden fall to loath-  
 ing her Meat and Drink, coveting things  
 unreasonable, and not fit for Sustenance:  
 be troubled with Pukings, weakness of Sto-  
 mach, fore declining, and there be little  
 Worms found about her Navel. Sixthly,  
 If the lower part of the Belly swell, and  
 weakness be contracted in her Loins with  
 inward Gripings and retention of the Cour-  
 ses 7 days after Copulation. After which  
 act, there is a cold and trembling seizes on  
 the Members External. Seventhly, it is  
 a certain sign of Conception, if the Midwife  
 putting up her finger, find the interior  
 Neck of the Womb exactly closed. If the  
 Womb wax round and swell, the Courses  
 stay, the Thighs swell with some pain, the

whole Body grows weak, the Face at times becomes Pale, the Urine white, with a little Cloud after some standing at the top of it, if many Atoms appear in it. Eightly, if Urine be put in a Glass three days, and the Woman have conceived, certain live things will appear to stir in it: If a bright Needle be put in a whole Night, and she have conceived, divers little red Specks will be thereon, but if not, it will be blackish or rusty. Nor are these Imaginations, but the proved assertions of the Learned in Physick, and skilful in Midwifery, who have made it their study to search into the depths of Natures Secrets. And next comes a nicer point to be treated of, not without the Patronage of such whose Wisdom and infatigable Labour have rendered them famous to Posterity. The which take as followeth,

After Conception, and the Child become to some perfection, so that the Sex may be distinguished, if it happen to be a Male Child, then the right Eye of the Woman will, to appearance, move swifter, and sparkle more than the left: The right Part will rise, swell, and be more hard than the left, and the Tears colour will change more suddenly, and the increase of the Milk will be speedy; and if it be milke

out, and set in the Sun, it will look like Pearl, contracting it self in a more solid matter than ordinary; or if upon Milking it out, you cast it upon the Woman's Urine, it will sink to the bottom. Her right Cheek will often glow, and be more ruddy than the left, and indeed the whole colour of the Face more lively than at other times, she feels less Sadness than if she Conceived a Female. And when first the Child stirs, it is more brisk and strong in its motion than the other, having commonly its first motion on the right side on the 8th day, if her Courses flow the 40th day after Conception, if her Belly be more tite towards the Navel, and as she goes she puts her right Leg foremost, and rising observe to ease her self on the right side, more than of the left.

Now in case a Female be conceived, the tokens are averse to those for the most part, the first motion rarely happening before the 19th day after Conception, and then it is made on the left side. Females are carried with more pains than Males, thro' defect of heat in the Womb, to attract the substance; also the Thighs and Genital Members of the Woman swell more than ordinary, her Colour departs, and her Longings are Extream, and her Courses



flow the Thirtieth day after Conception.

If Twins are conceived, which many times happens through the impregnating of two Eggs at the same time, the sign thereof will not appear, till the third or fourth Month after Conception, and then the first appearance will be by the motion of the Infants both ways, that is, on either side of the Womb at once; for they receive their Souls at one and the same time; also if her two Flanks swell higher than the middle of the Belly; if there does appear a Line, or as it were a Division from the Navel to the Groin, making a kind of a Channel, or if a Woman with more than ordinary pain support her burthen: And thus much may suffice for these, from whence I shall proceed to give the Reader an insight into false Conception, that frequently deceive Women, especially such as are over desirous of Children.

### C H A P: XVII.

*Of false Conceptions; and how to know them.*

**H**AVING already treated of true Conceptions, the next thing note worthy is, what relates to false Conceptions, and in this case Women are sometimes deluded, thinking themselves with Child, when their Belly only swell with the retention

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of their Natural Purgations, that fall not according to their usual times: Or else by a lump of indigested Flesh, for the most part like the Gizzard of a Fowl, greater or lesser according to the time of its continuance there, which is frequently four Months, and is called a Moon Calf.

At other times they are deceived by Moles, which are two-fold, *viz.* The true, and a false, the former of which is a fleshy Body, filled with many Vessels, streaked with white, green, or black Lines, not deficient of Membranes, but encompassed with divers, yet without growth, motion, Bones, Bowels, or any Internals, receiving its nourishment thro' certain Vessels; notwithstanding it lives, as we may say the life of a Plant, without any figure or order, ingendered in the Concavity of the Matrix: It has no Burthen or Navel-string fastened to it, as a Child always has; for as much as the Mole it self adheres to the Womb, by which means it receives Nourishment from its Vessels.

The latter of these, *viz.* The false Mole may be divided into four distinctions, as following. First, the windy Mole, being a contraction or confux of wind. Secondly, the watery Mole being a gathering of Water. Thirdly, the Humourous Mole,

or conflux of divers humour; and fourthly, the membranous Mole, being many Membranes in the form of a Bag, filled with Blood, and of these in their order.

*Galen* holdeth, that the Mole is bred, when the Man's Seed is weak, barren, imperfect, or in too little quantity; and for the most part choaked through the abundance of the menstrous Blood, which is gross and thick, unfit for the framing of a Child; so that instead thereof is bred a lump of Flesh, that by little and little increaseth, being wrapped in his own Membrane, which Nature effecteth, as desirous to bring forth any thing rather than be Idle.

The windy Mole is occasioned through defect of heat in the Womb, and parts adjacent, as the Liver and Spleen, which ingender a polite or windy vapour, which fills the Membranous parts, and puffs up the Concavity of the Matrix.

The watry Mole is ingendred of divers apt confluences of thin Matter, or watry Effluxes, which passing thro' the Vessels, evacuates into the Womb, having its Original from the Spleen, Liver, or parts adjoining; or rather it proceeds from the weakness of the Matrix, which cannot assimilate the Blood that is brought to non-

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with it; part whereof is turned into Water, and not being avoided, stayeth in the Womb.

The Humorous Mole is ingendered by moist attracted Humours, as the Whites, or certain watery Purgation, which distill from the Menstruous Veins, and gathering into a glutenous substance, stay in the concavity of the Womb.

The Membranous Mole is no other than a contraction of Blood within a Skin or Membrane, to which is fastned many white and transparent Vessels, filled with Blood, the which coming forth, and being thrown into Water, the Blood goeth out, and the Membrane rumples together, shrinking on a heap like coagulated Seed.

Now most or all of these false Conceptions have many Signs or Symptoms, coherent with the true, as the depravity of Appetite, puking, swelling, suppression of the *Menses*, swelling of the Breast and Belly; so that many are at a plunge to distinguish them; for indeed it is most easily to be done, though in these following Matters there is distinction, *viz.* In case of a false Conception, the Breast swell and fall again, not containing any Milk, the Face is frequently puffed up, the Arms, the Groin, and the Thighs grow meagre and lanker,

the Belly waxes hard, as it Dropfical, being almost of an equal roundness, with many prickings at the bottom, scarcely admitting of intermission, which breaks the rest of the Women so afflicted; divers other signs are there to know it by, especially the true or fleshly Mole; as thus, A Male Infant begins to move at the beginning of the third Month for the most part, and the Female at the end of the third, or beginning of the fourth: Now, when any motion happens, the Woman ought to consider whether she has any Milk in her Breasts; if she have, it is a sign of a true Conception, but the contrary, of a false one; it is also the sign of a true Conception, if the Child move freely and lively in all parts of the Womb; for although there is a motion in a false Conception, yet it is dull, and not quick nor active in motion, the motion not being in it self, but in the expulsive Faculty of the Mother. And further, if the Woman observe, she may perceive it fall always to the side she lies on, and she lying on her Back, if her Belly be stroaked down, the burden will descend, and not have, for want of imbred force, power to recover its Station. But what confirms it more is, that nine Months expired, no Travel ensues, but her Belly still increases, whilst all the rest

rest of the Body grows lean, and out of order.

The Signs of the windy Mole are divers, as the sudden stretching of the Belly like a Bladder, yet soft and spongy, especially near the Groins, and smell thereof, when if it be struck, it sounds like a Drum, and that the swelling is sometimes more, and sometimes less; so that according to its increase or decrease, the Woman feels more heavy or more light.

The watery Mole is known by its distention of the Belly, and especially when she lies upon her Back, the Sides thereof are more swelled than the middle or the bottom, which grows flatter, by reason the watery humour falls to the sides, moving up and down, as if it were a fluctuation of water, and much to the same purpose as the Symptoms of the Humorous Mole, only with the distinction, that the Flanks and Thighs are more stretched by the watery Mole, than by the other, because the water being thinner than the Humour, or not confined in Cells, flows thither, and that which in case of a watery Mole, comes through Natures conduit is clear, when in case of a humourous Mole, the water is red, and of a bloody colour.

Further observe, in case of a false Con-

ception the Courtes come not down, and the Navel of the Mother advanceth it self little or nothing; which in true Conception is otherwise.

Other false Conceptions there are occasioned by divers Tumours, which the Ignorant take for Moles, when they are only Rotundities and Swelling the Belly, which are not discovered till the Womb be opened; and then, though the Womb be not all out of order, there does appear at one or both corners thereof, little Bags full of Water, in others there are to be seen a heap of Kernels, or superfluous Flesh like a cluster of Grapes in the Womb, causing it to swell. Yet in such cases, the Courtes are observed to proceed in due order, which denotes the Womb to be in good order.

Another Excreescency of Flesh there is, which some call a Pendant Mole, being a piece of fleshy substance, hanging within the Interior Neck of the Womb, being in breadth about a finger at the place where it is fastned, increasing bigger and bigger towards the bottom, like a small Bell, possessing the whole Orifice, nay, sometimes appearing outward to a great bigness.



## C H A P. XVIII.

*Instructions for Women, how to govern themselves during their being with Child.*

**T**Hese Instructions being exceeding necessary, I thought fit to lay them down for a rule to such as are desirous of self-preservation. And indeed, for want of due observance, divers Diseases afflict Child-bearing Women; nay, the Child is frequently lost, or if it come to a perfect Birth, proves sickly and disordered through the evil Humours that are derived to it, through the Mothers misobservance.

In the first place, then the Woman with Child ought to choose a Temperate Air, not infected with Fogs, arising from Marshes, Ditches, Ponds, Lakes, or Rivers, and not to go abroad in too hot, nor too cold Weather, nor when the South-wind blows strong; for that Wind above all others, disturbs and disorders Women with Child, oftentimes causing Abortion: And next to it the North Wind is hurtful, causing Catarrhs, Coughs and Rheums, which opening the Body, causes the Woman to bring forth before her time. In short, if any evil Vapour be drawn in during Pregnancy, causes divers Diseases.

In case of Diet, she ought to be very  
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cautious in chusing such Meats as create wholsom nourishment, all Meats that are moderately dry, being taken so to do; and let her observe not to fast immoderately; for that renders the Child sickly and weak, and often for want of nourishment, constrains it to be born before its time; nor on the other hand, must she be too glutinous, for that again stuffs it, and causes it to swell beyond its natural bounds.

All Meats, either too hot or too cold, and moist, are to be avoided, as Salads, Spices, Meats, and the extraordinary use of their Meats, which makes the Children come forth, oftentimes without Nails, which is a sign of short Life. The most wholsom Meats in this case are Pidgeons, Turtles, Larks, Partridges, Pheasants, Veal, Mutton, or any such Meat that is of good Juice, and contributing to kindly Nourishment; as also such Fruits as are sweet and often Digestion, as Cherries, Pears, Damsons, &c. but let her avoid such things, as subject her Body to windiness.

Her Longings, if extravagant, she must restrain, at least as much as in her lies, not eating any thing that is filthy or contrary to Nourishment, nor let her sleep immediately after Meal, and not at all in the day-time

time, if she can avoid it; the Night being preferable in such cases, when she may sleep her fill, so it exceed not nine hours.

Her Exercise ought to be moderate, for violent motion, either in walking or otherwise, molests and disturbs the Womb, Riding in a Coach, especially upon the Stones, or in un-even way (the last three Months are dangerous) as also extraordinary Sounds, Noises, and above all, the Ringing of the Bells, and discharging the Guns.

Laughing, Crying, or immoderate Anger, or any other Passion, is extremely hurtful; nor in the first four Months after Conception, ought she to lie with her Husband, for as much as the Act of Copulation moves and shakes the Womb, and consequently the Fruit therein causes the courses to descend. She must likewise in the 6th. and 8th. month abstain, but in the 7th. and 9th. it is not forbidden, but rather to be encouraged, by reason, as Physicians affirm, it opens the Passage, and thereby facilitates the Birth; and the better to help it, the Woman ought to take such things as may keep her Body soluble, as Syrups and other loosening Matters, as may help Nature in its Operation; especially let her observe when she grows any thing big, to lay

lay aside her Busk, and go loose, that the Child may have free Scope, for two Reasons: First, That it may not be hurt, and Secondly, That being unrestrained, it may come to its full growth.

## C H A P. XIX.

*Further Considerations how Women ought to govern themselves during Pregnancy.*

**T**IS further to be observed, that after Delivery, the Breasts frequently grow extream large, and swell over-much; to prevent which (and to avoid the danger of too much Blood, which cause curdled or curdy Milk, so that from the effects thereof divers Diseases arise in the Breast) so soon as the Woman perceives her self with Child, let her wear about the Neck a small Necklace of Gold or Steel, or a small ingot of the latter, to hang between her two Breasts, fomenting her Breasts a quarter of an hour every Morning with Water, distilled from Sage, Perewinkle, Ground-Ivy, being Blood-warm.

In her fourth Month, when the motion is great, and her Belly swells big, she may swath it with a Swath-band, anointed with *Pomatum*, or the like; to make which, I shall give Direction, and in so doing she will keep it smooth, and free from wrinkles,

kles, as also from hanging down like a Tripe after Delivery,

*Receipt.*

Take of the Gall of Kid, and of a Sow, of each 3 ounces, of Capons greafe, and Goose-greafe of each one ounce and a half, and having melted them, put thereto a quarter of a pint of Water, after which strain them through a Linnen-Cloth into fair Water, casting it to and fro therein till it be white; at what time add to it the Marrow of a Red Deer, one ounce, and lay it in Red Rose-water 12 hours, after the expiration of which, you may use it in anointing the Swath as aforesaid, as also the Belly.

If the Ingredients aforesaid cannot be gotten, then the following Lineaments is effectual, though the former is better, *viz.*

Make of Mutton-Suet adjoyning to the Kidneys, and of Dogs-Grease, each two ounces, Whale-Oyl, an ounce, and of sweet Almond-Oyl the like quantity; wash them well after they are melted together in the Water of Germander, or new White-wine, and anoint the Belly therewith, or the Swath-band ordained to support it. But for such as are not desirous to anoint their Bellies, they may use the following Bathe or Concoction.

Take

Take of all the sorts of Mallows, and of Motherwort, each two Handfuls, Lilly-roots, the White ones, to the weight of Three Ounces, Melilot and Camomile of both Two Handfuls, Lime-seeds, Quince-seed, and Fenn-greek seed. Three Ounces, proportionable of each, boyl them in Spring-Water, and bathe therewith.

If the Woman, during her pregnancy, feels but little motion in her VVomb, let her make a Quilt as followeth, and bind it upon her Navel, and it will greatly strengthen the Infant, viz.

Take the Powder of Roses, Red Corral and Gillyflowers, of each Three Ounces, Mastick a Dram, and of Angelica-seeds two Drams, Two Grains of Amber-greese, and one of Musk, all which being well beaten, put them into a Linnen Bag, expanded and quilted, that they may be in every part of it, placing it upon the Navel.

## C H A P. XX.

Rules to be observed upon a Woman lying down, and her Delivery, &c.

**H**AVING thus far proceeded, in what as I highly conceived, is necessary to be known by the Professors of this Art, I shall gradually proceed to what remains: And first, to inform the Reader, what is necessary

cessary to be observed upon the Womans lying in order to her Delivery.

The hour, according to computation of time, and the disposition of the Body approaching, let the Woman send for a skilful Midwife, not delaying so to do, but rather too soon than too late; at what time let her prepare a little Bed or Couch of a moderate height, and so situate, that it be far from the Door, near the Fire, and convenient for the Midwife and her Assistants to pass round, and be aiding on every side, as occasion requires, having change of Linnen, and a small Cricket, or little Log of Timber to rest her Feet against, she having more force when they are bowed, than otherwise.

Having thus provided, when the Woman feels her pains come, if the weather be not extream cold, let her walk leisurely about the room, resting her self by turns upon the Bed, expecting so the coming down of her Water, which is a Humour that is contracted in one of the outward Membranes, and flows thence when it is broke by the struggling of the Child, or some other accident, there being no direct time affixed for its Efflux, though for the most part it flows not above two hours before the Birth. Motion likewise will cause the  
Womb



Womb to open and unate it self, when lying long in Bed will prove troublesome, yet if she be much spent and weakned, she may take some gentle Cordial to refresh her self, if her pains will permit.

If her Travel be tedious, to revive her Spirits, she may take any Broth of Chickens or Mutton, and after it a Poach'd Egg, but must not take any thing to excess. As for the Posture, Women are Delivered in, they are divers; some lying in their Beds, others sitting in a Chair, supported and held by others, or resting upon the side of the Bed or Chair; some again upon the Knees, being supported under their Arms; but the safest and most commodious way is in the Bed, when as the Midwife ought to observe these following Rules.

Let her see that the Woman be layed upon her Back, her Head a little elevated by the help of a Pillow, having the like help to support her Reins and Buttocks, and that her Rump lie high: for if she lie low, she cannot be well delivered; then let her keep her Knees and Thighs as far asunder as she can, her Legs bowed together, her Buttocks, the Soles of her Feet and Heels being fixed upon a little Log of Timber, placed for that purpose, that she may have the greater force to strain: Now in  
case

cale her Back be exceeding weak, a Swath-band may be cast under it, the band being four double, and about 12 Inches broad, and this must be held by two Persons, who with steady Hands and equal motion, must raise her up at the time the pains happen; but if they be not exact in their motion, 'tis better evaded, and at the same time, let two Women hold her Shoulders that she may the better strain out the Birth with more advantage, and the better to facilitate it, let a Woman stroak or press the upper part of her Belly gently, and by degrees. Nor must the Woman her self be faint-hearted, but Couragious, and of a good Heart, forcing her self by straining and stopping her Breath.

In case of Delivery, the Midwife must wait with patience, till the Child's Head or other Members Burst the Membrane; for through Ignorance, or haste to be gone to other Women, as some has done, the Midwife tear the Membranes with her Nails, she indangers both the Woman and the Child; for it lying dry, and wanting that slipperiness that should facilitate it, its Egress comes forth with greater pain.

When the Head appears, the Midwife must gently hold it between her two Hands, and draw the Child at such times as the  
Womans

Womans pangs are upon her, and at no other, slipping by degrees her four Fingers under its Arm-pits, not using a rough hand in drawing it forth, lest by such means the Child through its tenderness, receive any Deformity of Body.

As soon as the Child is taken forth, which is commonly with its Face downwards, let it be laid upon its Back, that it may more freely receive External Respiration; then cut the Navel-string with a sharp Instrument, about three Inches from the Body, tying that which adheres to the Belly, with a silken string, as near as you can, then cover the Head and Stomach of the Child well suffering nothing to come upon the Face.

The Child being thus drawn forth, and in Health, lay it aside, and let the Midwife regard the Patient, in drawing, or causing to come forth the Secundine: And this may be done by wagging and stirring them up and down, and afterwards with a gentle Hand drawing them forth, or if the work be difficult, let the Woman hold Salt in her Hands, shut them close, and breath hard into them, whereby she shall know whether the said Membranes be broken or not: The like may be known by causing a Strain, or Vomitting by putting one Finger down her Throat, by straining or moving

moving her Inferiour parts, being all observed to be done out of hand. If this fail, she may take a draught of raw Elder-water. or the Yolk of a raw Egg, or smell to a piece of *Assa-Fœdita*, especially if she be troubled with the Wind-Cholick, a Remedy for which, I shall hereafter prescribe. If she have taken Cold, it is a great obstruction to the coming down of the Secundines; and in such cases the Midwife ought to chafe the Womans Belly with a gentle Hand, which breaks not only the Wind, but obliges the Secundine to come down. And these proving ineffectual, the Midwife must dilate with her Hand the exterior Orifice of the Womb, and gently draw it forth. Having discoursed of common Births, or such as for the most part are easie, I shall proceed to give Directions in case of Extremity.

### CHAP. XXI.

*In case of Extremity, what ought to be observed, especially to Women, who in their Travel are accompanied with an Efflux of Blood, Convulsion, or Fits of the Wind.*

**I**N case of Extremity, greater regard must be had than at other times; and first of all, the Situation of the Womb, and her posture of lying, must be cross the  
Bed

Bed, being held by such as have strength to prevent her slipping down, or moving herself in the operation of the Man-Midwife, or Chyrurgeon; her Thighs must be fundered as wide as may be, and so held, whilst her Legs invert and bend backward towards her Hips, her Head leaning upon a Bolster, and the Reins of her Back supported with the like, her Rump and Buttocks likewise Elevated, observing to cover her Stomach, Belly, and Thighs, with warm Linnen, to keep them from cold winds.

The Woman being in the posture aforesaid, let the Operator put up his Hand, if he finds the Neck of the Womb dilated, and remove the contracted Blood that obstructs the passage of the Birth; and having by degrees, with much gentleness made way, let him tenderly move the Infant, his Hand being first anointed with sweet Butter, or a harmless *Pomatum*; and if the Waters are not come down, then without any difficulty may they be let forth, when if the Infant attempts to break forth with the Head foremost or cross, he may gently turn it to find the Feet, which having done, let him draw forth one, and fasten it to a Ribbon, then put it up again, and by degrees find the other, when bringing them as close, and even as may be, and  
between

between whiles, giving the Woman leave to breathe, urging her to strain in helping Nature to perfect the Birth, he may draw it forth, and the better to do it, that his hold may be surer, he must fasten or wrap a Linnen Cloth about the Child's Thighs, observing to bring it into the World with its Face downward.

In case of a Flux of Blood, if the Neck of the Womb be open, it must then be maturely considered, whether the Infant or the Secundines come first, which often the latter happening to do, stop the Mouth of the Womb, and hinder the Birth, to the endangering both the Woman and Child; in such a case, I say, the Secundine must be removed by a swift turn, and indeed they have by their so coming down, deceived many, who feeling their softness, supposed the Womb was not dilated, and by their being so deceived, the Woman and Child or at least the latter, has been lost, the Secundines removed, the Child must be sought for, and drawed forth, as has been directed, and if in such a case the Woman or Child dye, the Midwife or Chyrurgeon is blameless, because they did their true endeavour.

If it appear upon enquiry, that the Secundine comes first, let the Woman be delivered with all convenient expedition, because

cause great flux of Blood will follow, for then the Veins are opened, and upon this account, two things are to be considered. First, the great or lesness of the Secundines advancing; if the former, and the head of the Child appear first, it must be guided and directed towards the Neck of the Womb, as in case of Natural Births; but if there, thro' the weakness of the Child or Mother, appear any difficulty in the Delivery, the best way is to search for the Feet, and thereby draw it forth; but if the latter, the Secundines may be put back with a gentle hand, and the Child first taken forth.

Another matter is note worthy, *viz.* If the Secundine be far advanced, so that it cannot be put back, and the Child follow it close, then are the Secundines to be taken forth with much care, as swift as may be, and laid aside without cutting the entail that is fastned to them, For by that you may be guided to the Infant, the which, whether alive or dead, must be drawn forth by the Feet with all Expedition, tho' it is not to be acted, unless in case of great necessity, for in other cases the Secundine ought to come last.

As for a dead Child, in drawing it forth, let these directions be carefully observed by the Chirurgeon, *viz.* if the Child be found  
dead



dead with its Head foremost, the danger is the greater, and more difficult will be the Delivery; for it is an apparent sign the Womans strength begins to fail her, and that the Child being dead, and wanting its imbred force, can be no ways assisted to its Delivery; wherefore the most certain and safe way is, for the Chyrurgeon to put up his left hand, sliding it as hollow in the Palm as he can into the Neck of the Womb, into the lower part thereof, towards the Feet, and that between the Head of the Infant, and the Neck of the Matrix, when having a Hook in the right hand, couch it close, and slip it up above the left Hand, between the Head of the Child, and the flat of his Hand, fixing in it the Bone of the Temple towards the Ear, or else in the hollow of the Eye, or for want of conveniently coming at these in the occipital Bone, observing still to keep the left hand in its place, with it gently, moving and stirring the Head; and so with the right Hand and Hook, draw the Child forward, admonishing the Woman to put forth her utmost strength, still drawing when the Womans pangs are upon her. The Head being drawn forth, he must with all speed slip his hand under the Arm holes of the Child, and take it quite forth, giving these

G

things

things to the Woman, viz. a Toste of fine Wheat Bread, in a quarter of a Pint of Ipocras Wine.

Now the former Application and Endeavour failing, and the following Medicines will not enable the Woman to cast forth the Birth, you may proceed to Instruments after another manner. First, when the Woman is in her Bed, let her receive the insuing portion hot, abstaining from all manner of Meats, and rest till she feel the Operation, which is this:

Take blue Figs, to the number of Seven, cut them in pieces, adding to them Fenegreek, Mother wort, and Seeds of Rue, of each Five Drams, Water of Peneroyal and Motherwort, Six Ounces of each, boil them till one half be consumed; and having constrained them again, add Trochisks of Myrrh a Dram, and of Saffron Three Grains, sweetning the Liquor with Loaf Sugar, and spicing it with Cinnamon.

Having rested upon this. let her labour again as much as may be, and if she be not yet successful, make a Suffumation of Castor, Oppoponax, Sulphur, and Asa Foedita, of each half a Dram, beating them into Powder, and wetting them with the Juice of Rue till they become stiff, then burn them upon Coals, so that the Smoak or

Fume

*Fame may only come to the Matrix, and no further.*

If these effect not your Desire, then this Emplaister is very fitly to be applied, viz. Take of Galbanum an Ounce and a half, Colocynthis without Grains Two Drams, the Juice of Motherwort and Rue, of each half an Ounce, and Two Ounces of Virgins Beex-wax, bruise and melt them together, spreading them as a Cere-Cloth, to reach from the Navel to Os Pubis, spreading likewise to the Flanks at the same time, making a convenient Pessary of Wool, closing it in a Bag of Silk, and dipping it in a Concoction of round Birth-worth, Savin, Colocynthis with Grains, Staves-Acur, Black Elebore, of each a Dram, and of Rue a little sprig or two.

These things failing, and the Woman in danger, let the Chyrurgeon use his Instruments to dilate and widen the Womb, to which purpose the Woman must be set in a Chair, so that she may turn her Crupper as much from its Back as is convenient, drawing up her Legs as close as she can, but spreading her Thighs as wide as may be, or if through her weakness it appear more convenient, that she be laid upon the Bed, with heread downwards, her Buttocks raised, and her Legs drawn up as much as

can be, at what time the Chyrurgeon with his *Speculum Matricis*, or his Apertory, may dilate or widen the Womb, and draw out the Child and Secundines together, if it be possible, after which the Womb must be well washed and anointed, and the Woman laid in her Bed, comforted there with Spice, pleasant Meats and Cordials: This course must be taken in the Delivery of all dead Children, likewise with Moles, Secundines, or otherwise false Births, that will not of themselves come forth in due season, or if the Instruments aforesaid, will not sufficiently widen the Womb, then other Instruments, as the Drakes Bill, and long Pincers ought to be used.

If it so happen that any Inflammation, Swelling, or concreet Blood be contracted in the Matrix, under the Film of those Tumours, either before or after the Birth, where the Matter appears thinner, the Midwife with a Pen-knife, or Incision Instrument may Launch it, and press out the Corruption, healing it with a Pessary dipped in Oyl of Red Roses.

If at any time through cold or some violence, the Child happen to be swelled in any part, or have contracted a watery Tumour; yet if it remain alive, such means ought to be used as are least injurious to the  
the

the Child or mother, but if it be dead that Tumour must be let out by incision, to facilitate the Birth.

It often happens that Children come with their Feet foremost, and the Hands dilating themselves from the Hips, in such a case the Midwife must be well provided of necessary Ointments to stroke and anoint the Infant with, thereby to help its coming forth, lest it return again into the Womb, before it can be drawn forth, holding at the same time, both the Arms of the Infant close to the Hips, that so the Child may issue forth after its own manner, but if then it prove too big: then the Womb must be well anointed. The Woman may likewise take sneezing Powder, to cause her the more to strain, and at the same time those that attend, may gently stroke down her Belly, to make the Birth descend, and keep the Child, when advanced, from retiring back.

Sometimes it falls out, that the Child, coming with its Feet foremost, has its Arms extended above its Head, the which so happening, the Midwife must not receive it in that posture, but put it back into the Womb, unless the Passage be extraordinary wide, and then she must anoint both the Child and the Womb, nor is it safe to draw

it forth before it is put into due form, which must be done after this manner, the Woman lying upon her Back, with her Head depressed, and her Buttocks elevated, the Midwife, with a gentle hand, must compress the Belly of the Woman, towards the Midriff, by that means to put back the Infant, observing to turn the Face of the Child towards the Back of the Mother, raising up its Thighs and Buttocks towards her Navel, thereby to bring it to a more regular and natural Production.

If a Child happen to come forth with one Foot, the Arm being extended along the side, and the other Foot turned backward, then must the Woman be instantly brought to her Bed, and laid in the posture aforesaid, at what time the Midwife must carefully put away the Foot so appearing, and the Woman rock her self from one side to the other, till she find the Child is turned; but she must not alter her posture, nor turn upon her Face, after which she may expect her Pains, and must have great assistance, Cordials, especially, not being wanting, to revive and support her Spirits.

At other times it so comes to pass, that the Child lies cross in the Womb, and falls upon its side; if it so happen, the Woman must not be urged in her Labour, neither

can

can any expect the Birth in that manner : Therefore the Midwife, when she so perceives it, must use great diligence to reduce it to its right form. or such a form in the Womb, as'tis possible to deliver it ; especially by moving the Buttocks, and guiding the Head to the Passage : but if she be successful herein, let her again try by rocking her self to and fro, and wait with patience till it changes its manner of lying.

Sometimes it falls out that the Child hastens to the Birth, with it Legs and Arms distorted or expanded, in which, as in the former, the Woman must rock her self, but not with any violence, till she find the Legs and Arms fall to their proper stations ; or it may be done by a gentle compression of the Womb : but if neither of them prevail, the Midwife with her Hand must close the Legs of the Infant, and if possible she can reach them, do the like to the Arms, and so draw it forth, though if it could be reduced of it self to the composure or posture of a natural Birth, it is better.

If the Infant come forward with both Knees foremost, the Hand hanging down upon the Thighs, then must the Midwife put both Knees upward, till the Feet appear, taking hold of which with her Left Hand, let her keep her Right Hand on the



side of the Child, and in that posture endeavour to bring it forth; but if she cannot, then must the Woman rock her self till the Child is in a more convenient posture for Delivery.

When it happens that the Child presses forward, with one Arm extended upon the Thighs, and the other elevated over his Head, the Feet likewise stretched out at length in the Womb, the Midwife in such a posture must not attempt to receive the Child, but must lay the Woman upon the Bed, in the manner often before recited, making a soft and gentle compression upon her Belly, to oblige the Infant to retire: and if on its own accord it retire not, then must the Midwife thrust it back by the Shoulders, and bring the Arm that was stretched above the Head to its right place, for certain it is, the most dangerous in these Extremities; in this therefore the Midwife ought to take more care herein than ordinary. And first, she must observe well, to anoint her Hands, then the Womb of the Woman, either with some sweet Butter, or some convenient *Pomatum*. thrusting up her Hand as near as she can, to the Arm of the Infant, and reduce it to the side, but if she cannot recal it, then must the Woman be laid on her Bed, there to repose

pose for a while, and then again conducted to a Seat prepared for the most conveniency in that affair, by which time perhaps the Child may be reduced to a better posture; the which, when the Midwife finds, she must draw the Arms close to the Hips, and so receive it.

If an Infant come with its Buttocks foremost, being in a manner double, then the Midwife anointing her Hand, must thrust it up, and by degrees, by heaving the Buttocks, and after them the Back, strive to turn the Head to the passage, but be not over-hasty in so doing, lest the Infant retiring should shape it self worse, therefore if it cannot be turned with the hand, the Woman must to bed, and rock her self, taking such comfortable things as may support her Spirits, till she perceive the Child turn.

If a Child come forward with its Shoulders, the Neck being bowed, as it often happens, as also the Hands and Feet stretched upwards: In such a case the Midwife must with much diligence move the Shoulders, that she may direct the Head to the passage; and the better to perfect it, the Woman must rock her self, &c. These and such like methods are to be observed in all single births: And the same may be

observed in case of Twins, or Trebble Births, for as the single Birth has but one Natural way, and many unnatural Forms even so it happens with the Birth of many Children. wherefore the Midwife must observe (if Twins be in the Womb and press forward, according to the Natural form that she receive that first which is nearest the Passage, not letting the other go, lest by retiring, it should change the form; nor must she, when one is born, delay to bring forth the other; and this Birth in the natural form is more easie, because the Children are most commonly less than the single Births, and consequently require a lesser passage: but if this Birth happen in an unnatural form, it is more difficult and dangerous. In the Birth of Twins, let the Midwife be exceeding careful that the Secundines be naturally brought forth, lest in such a case, the Womb being delivered of its burden, fall, and by its so doing the Secundine continues there longer than is requisite, to the indangering of the Woman.

If it so happen, that the Woman is pregnant with Twins, and one come naturally and the other naturally, as the one with the Head, the other with the Feet foremost, then must the Midwife consider to deliver the natural Birth first: and then if

she

she cannot turn the other, draw it out in the posture it presses forward; but if that with the Feet downward, be much before the other, that she may deliver that first, turning the Head of the other aside.

In this case the Midwife must be diligent to search, that instead of Twins, it be not a monstrous Birth; as a Body with two Heads, or two Bodies joyned together, which she may observe, if both the Hands come foremost, by putting up her Head between them, as high as she can, and if she find they are Twins, she must gently put one of them aside, to make way for the other, taking at first that is most advanced, having regard to the other, that she change not its situation.

Now to prevent the first Child's being in danger of its Life, the Midwife, as soon as 'tis come forth, must tye the Navel string, as has been before directed, and also bind it again with a long and large Fillet, that part of the Navel, that is fastned to the Secundines, the more readily to find them. The second Infant born, let her diligently inquire whether there be not two Secundines, for by the shortness of the Ligament, it often happens that it retires back, to the damage of the Woman: wherefore, lest in such a case the Womb should close, it is most

most expedient to hasten them forth with all convenient speed.

If two Infants are joyned together by the Body, as sometimes monstrously falls out, then although the Heads comes foremost, yet it is convenient, if possible, to turn them, and draw them forth by the Feet, observing when they come to the Hips, to draw them forth as swift as may be: and in this case great care ought to be observed, in anointing and widening the passage. And thus much for Extremity or Unnatural Births; and the next thing I shall proceed to, is how to order the Woman after Natural or Unnatural Births, or Delivery.

### C H A P. XXII.

*What ought to be observed after Delivery, &c.*

**P**Resently after Delivery, in case of a Natural Birth, especially if the Woman has had hard labour, it is convenient to wrap her in the Skin of a Sheep, taken off before it is cold, putting the fleshy side to her Reins and Belly, or for want of this, the Skin of a Hare or Coney, being flayed off as soon as killed, may be applied to her Belly; and in so doing, the dilation made in the Birth will be closed up, and the ill melancholly Blood, expelled from those parts:

parts: And these may be continued in Summer the space of an hour, and in Winter two, after which let the Woman be swathed with a fine linnen Cloth, about a quarter of a Yard in breadth, chafing her Belly before with Oyl of St. *Johnswort*, after that raise up the Matrix with a linnen Cloth many times folded, then with a little Pillow or Quilt cover her Flanks, then use the Swath somewhat above the Hanches, winding it pretty itiff, applying at the same time a warm Cloth to her Nipples, not presently applying Remedies to drive back the Milk, by reason the body at such a time is disordered, and as it were out of frame, for there is neither Vein nor Artery which does not strongly beat, where such remedies to drive back the Milk being all of a dissolving Nature, it is improper to apply them to the Breast, during such confusion and disorder, lest by so doing evil Humours be stayed or contracted into the Breast; wherefore 12 hours ought to be the least space allowed for the Circulation and settlement of the Blood, and what was cast upon the Lungs by the vehement Agitation during the Labour, to retire to its proper Receptacles.

*A while after Delivery you may make a restrictive of the Yolks of two Eggs, a quarter of*

*of a pint of White Wine, an Ounce of Oyl of Saint Johns-wort, as much of the Oyl of Roses, Plaintain, and Rose water, of each One Ounce, bray them together, fold a Linnen-Cloth, and dip it therein, warm it before a gentle Fire, and apply it to the Breast, and the pains of those parts will be greatly eased.*

Present sleep is not convenient, but above four hours after Delivery she may take Broath, Caudle, or what other liquid matter is nourishing; and afterwards, if she be disposed to sleep, it may be safely permitted. And this is as much, in case of a Natural Birth, as ought immediately to be done.

In case of extremity, or an unnatural Birth, these Rules ought to be observed: In the first place, let the Woman keep a temperate Diet, by no means overcharging her self, after such an excessive Evacuation, and to say true, her Diet must be equal to that of wounded Persons, not being ruled, or giving Credit to unskilful Nurses, who admonish them to feed lusty, the better to repair the loss of Blood, for that Blood is not, for the most part, pure, but such as has been detained in the Vessels or Membranes better avoided for the Health of the Woman than kept, unless there happens an extraordinary Flux of Blood; for if her nourish-



rishmenr be over great, it will endanger  
 her falling into a Fever, nay more, it will  
 Increase the Milk to superfluity, which  
 Gurdling often times turns to Aposthumes,  
 wherefore it is requisite, for the first five  
 days especially, that she take moderately  
 Ponado Broath, Poach'd Eggs, Gelly of  
 Chickens, or Calves feet, *French* Barley-  
 Broath, each day somewhat increasing her  
 allowance, if she intend to be Nurse to  
 her Child, she may take a little more than  
 ordinary to increase the Milk by degrees,  
 which must be of no continuance, but draw  
 off, either by the Child or otherwise. In this  
 case likewise, let her have Coriander or  
 Fennel-seed, boiled in her Barley-Broath;  
 but by any means, for the time specified, let  
 her abstain from Meat. If no Fever trou-  
 ble her, she may drink now and then a  
 small quantity of White Wine or Claret, as  
 also Syrup of Maiden-hair, or other Syrup  
 that is Astringent, taking it in a little water  
 well boiled: And after the Suspicion of a  
 Fever, or fear of Contraction of Humours  
 in the Breast, she may be nourished more  
 plentifully with the Broath of Pullers, Ca-  
 pons, Pidgeons, Mutton, Veal, &c. which  
 must not be till after eight days, from the  
 day of Delivery is over, at what time the  
 Womb, unless some accident hinder, has  
 purg-

purged it self; it will then likewise be expedient to give her cold Meats sparingly, that so she may be enabled to gather strength, she during the time resting quiet and free from disturbance, not sleeping in the day time if she can avoid it. If there happen any obstruction in the evacuation of the Excrement, a Glyster may be administered to help the defect, made after the manner following.

*Receipt.*

*Take of both the Mallows and Pelletory of the Wall, a handful of each, Cammomile and Mellylot Flowers, of each a handful, Anni-seeds and Fennel-seeds, of each two Ounces, boil them in the decoction of a Sheeps-head, and take of this three quarters, dissolving in them of common Honey and course Sugar, two Ounces of each, and of new fresh Butter two Ounces strained well, and administer it Glisterwise, but if it operate not to your mind, then may you take an Ounce of Catholicon.*

C H A P. XXIII.

*What ought to be done to the Child when newly born, with divers other matters relating thereto.*

**T**HE Navel of the Child having been before recited, the Midwife must cleanse

cleanse the Infant, not only in the Face, but likewise the whole Body, anointing the Groin, Hips. Buttocks, with Oyl of sweet Almonds, or Oyl of Roses, to make the Skin supple, and close the Pores, thereby to exclude the penetration of the Air, and strengthen the Members; nor would it be amiss if she should take the decoction of Roses, or Rose-cakes, and Red-Sage decocted in White-wine, and bathe the Child therewith, the decoction being blood-warm.

The Infant being thus well anointed, or suppled, and well dried, wrap it up warm, and give it a spoonful of Sugar and Mallow, or a scruple of Mithridate, or Venice-Treacle, dissolved in half a spoonful of Canary, and after it a little Cardus water, observing to bathe or anoint it each Morning as aforesaid. If the Child have extream throws, immediately after it comes into the World, it must be rubbed with Juice of Pellitory, or the Decoction, into which fresh Butter is melted, or for wanting of that Spinage-Juice, with Hogs Grease applied to the Navel, with new-layed Eggs, mixed or cemented with Nut Oyl, laying them likewise to the Navel; or you may administer a Glister made of Milk, the Yolk of an Egg, and a small quantity of Sugar, which will undoubtedly ease the pain.

Now

Now some Children are born of evil constituted Parents, or are defective thro' the evil nourishment the Woman has unadvisedly taken during her Pregnancy, which occasions the Child to be much afflicted with flegmatick Humours, to expel which, you may lay the Child on one side, and then turn him to the other, for laid upon the Back, it is subject to Suffocation or Strangling, by the ascent of the humour, the Belly must, above all things, be kept soluble, causing thereby the Infant to avoid the Blood kept in the Intrails, from the time of its being in the Womb, by giving it a small quantity of Suppository of black Soap, mixed with fresh Butter, to take away the Acrimony of it, after which immediately let the Infant take a spoonful of Syrup of Violets, which will oblige the Flegm to pass down; but if heat be defective, add to the Syrup half the quantity of Oyl of sweet Almonds, bathing the Belly and Stomach of it, as often as it is undressed.

If it happens that the Child's Cods be of Wind, the Child must be gently moved to and fro, and the Cods anointed with Oyl of Mirrh, giving it the liquid of Aniseeds boiled in small Drink, if they be swelled or extended with Water, rub and chafe the Skin with fresh Butter, and the  
Water

Water will sweat out. But what is more to be regarded than any other thing, is the chusing a good Nurse; for upon that choice depends the thriving or not thriving of the Child, and in such cases these things ought to be regarded, *viz.* Observe that she be not dull-sighted, squint-eyed, or have down-casts looks; that she be not consumptive, or subject to Fits, that her Breath is pure. that so no noisome Vapour be conveyed to the Lungs of the Child, that she be not affected with Bloaches, Boils, Blains, or that she or her Husband were never afflicted with the *French Disease*; that she be not given to excessive Drinking, or Gluttony, nor in the least subject to Epilepsie, or falling Evil. For the Nurse being in a manner the second Mother to the Child, it drawing from her good or evil humours, especially care must therefore be taken that the Nurse be good conditioned, moderate in Meat and Drink, wakeful and vigilant, not fretful nor subject to passion, that her Milk be clean and sweet, flowing sufficiently, her Breasts well fixed and large, not over fleshy, nor she over fat; and above all, that she be not too desirous of carnal Copulation, by which means the Milk will be rendred unwholesome. Having thus far proceeded in these Affairs

affairs. I shall, through God's blessing, lay down divers necessary matters for the preservation of Childing Women and Infants, thereby to prevent the hazard and loss, which too often happens in such cases.

### C H A P. XXIV.

*To know the exact time of Delivery, by signs that precedes it, and how to cause the Woman to retain the Birth.*

**I**N the business of Generation, nothing is more to be regarded by the Woman, than the time of her Conception and Quickning, that thereby she may be enabled to be exact in the time of her Delivery, every natural Delivery being at the end of 9 Months, especially if at the time or near it, the Woman is wont to have her natural Purgations, or at that time fall out with the full or new Moon: Nay, tho' a day or two, before or after, for these things so falling out, not only hasten, but facilitate Delivery, and the knowledge of this must extend to the Woman for many reasons. First, that she may prepare and dispose herself for so great a task. Secondly, for that at such a time divers Maladies are incident to her, nor can their cause be penetrated into, unless those things be well known, &c. Now one thing necessary, the better to in-

able

able the Woman to understand it, is the time of her natural Courses, for in case she have forgot, or by not rightly understanding their natural Efflux, or is puzzled therein, by reason of some unnatural retention or extraordinary evacuation, she may rectifie her Judgment by these directions, *viz.* From the Age of 14 to 21, Women have their Courses according to the most natural Courses in the New Moon; from 21 to 30 in the first Quarter; from 30 to 37, or 38 in the full Moon; and from that time to the time they cease, in the last Quarter.

Beside what is before-mentioned, she will be made sensible of the approaching time by pain in her Groin, Thighs, the small of her Belly, the lower part of her Navel, together with swelling, and hardness in the said places, shivering and quaking throughout the body, as if possess'd with an Ague, and suddenly after with flushing heat, feebleness and lassitude, small Sweats on the Face, and flushings of the blood there, and her body will be in a manner restless, she shall perceive the Child move downward with more force than ordinary, and a bloody Water will distil from the inferior parts, in case of these Fore-runners, she may be assured her time is at hand, when as she must not delay sending for her Midwife,  
whose



whose Office 'tis to order her to the best advantage, directions for which I have already given, for wonderful it is that Nature has so well ordered her works, that the Matrix opens not unless upon some Extraordinary Casualty before the time prefixed, and not till then do these signs appear. But appearing they ought to be much regarded, if the Woman desire her own safety, and the preservation of the Child.

In case the Woman be subject to Miscarriage, or to come before her time, let her take *Mint, Roses, Marjorum*, of each a small handful, *Saffron and Musk*, of each three Grains, bruise them together, put them in a Bag flat, and hang it about the Woman's Neck, so that it may reach the pit of her Stomach, and it will draw the Womb upward, or keep it in its place that it shall not fall down, or give the Child occasion to seek for untimely passage.

#### C H A P. XXV.

*Of the Washing of Women after Delivery, with Directions how to make them.*

**F**OR the first Wash take a good handful of young Chervil, boil it in two pints of Water, which having done, add to it a spoonful of Honey of Roses, and let the Midwife use it at her discretion, and it will draw

draw down the Purgations, heal and cleanse the afflicted part. There are some that use Milk instead of Water, affirming that it greatly mitigates the pain: but by those whom Experience has taught better, it is rejected: this having been used eight days, the second wash may be made.

*Take Province Roses moist if you can, but if not, the dry Cakes, put them in a little Linnen Bag, and boil them sufficiently in half a pint of Water, and half a pint of white Wine, and use it as the former, for the other eight Days, viz. The liquid part being well strained.*

*The third and last Wash must be made of the decoction of Province Roses, in a pint of white Wine, and a quarter of a pint of Mirrh Water, and used only four days.*

## C H A P. XXVI.

*An Astringent for Women when occasion requires, as also Directions for a Cere-Cloth and how to cleanse her before she rose.*

**T**O make an Astringent, Take Pomegranates, Roach-Allum and Galls, of each Two Ounces, Knot-Grass a handful, of Province Roses four Ounces, the Rinds of Cassia and Pomegranates, each three Ounces, of Scarlet berries, and Spermaceti, of each one Ounce,

ounce. The waters of Roses, Myrrh and Burnet, of each one ounce and a half, White-wine, and Water of the Smiths Forge, of each a quarter of a Pint; then take two little Bags, about a quarter of a yard long, and half a quarter broad, boyl them in the Waters with the drugs of Simples in them, and in a new glaz'd Pipkin, and use them successively as occasion requires.

To make an exceeding convenient Searchcloth to ease the pain, and reduce the Body into a good temperament.

Take Virgins Wax 8 ounces, Spermaceti and Venice Turpentine, well washed in Rose and Plantine Water, of each an ounce and a half, adding to them whilst they are melting an ounce of white Lead of Venice pulverized, and having by the operation of the Fire well mixed them together, spread them Plaister-wise upon a Cloath, fit to cover the Belly as far as it is convenient; some of this you may lay upon the Nipples, having first anointed them with the Oyl of Acorns or Spermaceti, and it will allay the Inflammation, and much strengthen them.

To cleanse a Woman before she rises: Take a considerable quantity of bitter Almonds, pell them, bruise them well, and make them into a Paste, with the Yolk of an Egg, and Powder of Grise, put the Paste

into

into a bag of Shamy, and dip it in black VVine, tempering it well, and use it upon the place where the Sear-cloths have been laid, one after that wash the said places with black VVine, wherein Orange flowers have been steeped, and it will cleanse these parts to admiration.

## C H A P. XXVII.

*How to expel the Cholick from Women in Child-Birth, and the violent Gripings that attend the first Delivery.*

**T**Hese pains frequently afflict the VVoman, no less than the pangs of her Labour, and are by the Ignorant, taken many times, the one for the other, sometimes again they joyn forces, and happen at the same instant, which is occasioned by the crudy Matter in the Stomach, contracted through indigestion; and while such a pain lasts, the VVoman advanceth nothing towards her Travel; to expel the Fits of the Cholick; therefore

*Take two Ounces of sweet-Almond Oyl, and an Ounce of Cinnamon Water, with three or four drops of Spirit of Ginger, and let the Woman drink it off, and if this work not your Desire, make a Glyster of Camomile, Baum Leaves, of Olive Oyl, and new Milk, boiling the former in the latter; and having strained it very well,*

H

admi.

*administer it, as 'tis usual in such cases, nor are Fomentations proper for dispelling wind amiss.*

If the pain prove the griping or fretting of the Guts, continuing long after Delivery; or if it happen upon the Courses, descending by reason of the finalness of the Veins, which convey the Blood into the Matrix, which often befalls Women, lying in of the first Child; wherefore it is altogether convenient to use such a Remedy at such a time, as may eradicate the cause for the future; and above all, I recommend this most approved one, used with success by many noble Women.

#### Receipt.

*Take the Root of great Camfry a Dram, Nutmegs and Peach Kernels, of each two Scruples, yellow Amber, and Amber-Grease of the former a Dram, and the latter a Scruple, bruise them together, and give them the Woman as soon as she is lay'd down, in two or three Spoonfuls of White-wine, but if it so happen that she be Feverish, then let it be in as much warm Broth.*

## C H A P. XXVIII.

*The approved Receipts for hindering the Monthly Flux in Women with Child; also to cause Women that are fearful, and subject to Abortion, to contain the Birth. Together with preparatory Oyntments, to be used before the time of Delivery, and Directions for staying or preventing Vomiting, much incident to Women with Child.*

**T**O hinder the Superfluity or Efflux, dangerous to Women far gone with Child: Take the Oyl of Roses, Virgins-wax, Juice of Male Knot grass, of each 3 Ounces, Bole-Armonick, Crocus Martis, of each six Drams, melt them, and bruise them till they become pliant and capable of being spread Plaster wise; and when the Flux descends, lay it to her Loyns whilst she lies in Bed. Or to the same effect, you may make Crocus Martis a Dram, Knot-grass Juice 4 Ounces, Rose water and Vinegar, of each an Ounce, adding to them the White of an Egg, and apply them cold upon a Linnen Cloth to her Loyns. If the Woman be fearful of containing the Birth, and be subject to Abortion.

Take the Roots of Tormentile and Snam-wood, of each an Ounce and an half, Jobertus's

*Astringent Powder, Mirtille berries, Pomegranate Flower, of each six drams, Dragons Blood, and Spong Bedeguar, of each half an Ounce, Frankincense and Mastick, of each 3 Dram, Nutmeg and Cloves, of each half a Dram, common Pitch six Ounces. Cinnamon a Dram, Venice-Turpentine washed in the Juice of Shepherds purse 2 Ounces, of Ship-Pitch 3 Ounces, Virgins-wax 2 Ounces, melt and well imbody them till they become plyable to be spread Plaister-wise, and apply the Plaister upon the Leather to the Reins.*

To make an Oyntment exceeding useful before Delivery: Take the Oyls of white Lilly Roots, and Camomile, each 4 Ounces, new Hogs-Seam strained, and fresh Butter, of each an Ounce and a half, Mucilage of the Seed of Fenzreek extracted in Mugwort water 2 Ounces, the Powder of round Birthwort-Roots and Saffron, of each two Drams, Wax an Ounce and a half, melt them over a gentle Fire; and having strained it forth, anoint and supple the Woman's Thighs, Hips, and Marix therewith.

In case of Vomiting or Nauseating, which too frequently befalls young Childing Women.

Take a Sear Cloth, sprinkle it with Galbanum, Powder of Cloves and Mastick, then covering it with Linntn or Silk in the form of



a Stomacher, applying it to the Stomack renewing it as the Scent decays.

## CHAP. XXIX.

*A Pomatum for Midwives to anoint the Hands with when they are about their Office, as also the Womb of the Woman to be deliver'd: Excellent Applications to straighten and strengthen the Womb after Delivery.*

**A**Mong the many excellent Pomatons or Oyntment for Midwives Hands, and anointing the Womb or Child to render the Birth easie, I recommend this as chief, viz Take of Hemp-seed Oyl an Ounce and a half, half an Ounce of Castor Oyl, Gal-moschate half a Scruple, of Laudanum a Scruple, with a gentle fire make them into an Oyntment, to be used as before mentioned.

To contract the Womb after Delivery, Take the Leaves of Strawort and Mirtle, of each 3 Ounces, Green-Medlars, Peunans, and wild Pears, of each 8 or 9 Ounces, the Stomachs of 3 Cocks, fresh killed, and newly taken out; all which distil, and dipping Cotton into the Water issuing from them, make it into the form of a Pessary, and put it into the Womb, where let it continue a considerable space.

To strengthen the Womb, Take of Borage and Violet Flowers, each a handfull, Dittany of Crete, an Ounce, Wood Sorrel a hand-

ful, Honey of Roses, half an ounce, Maiden-hair an ounce; boil them in White-wine, and inject the liquid part into the Womb, the Woman taking soon after it this Potion, viz. of Fennel, Succory, and Bugloss Roots, take two ounces of each, boyl them in 24 ounces of White-wine, to the Consumption of two parts, adding afterward Fennel-water, and Succory-water, of each three ounces, boiling them again till the fifth part of what remains be consumed, and of this let her drink an ounce at a time, continuing so to do Morning and Evening for ten days.

### C H A P. XXX.

To keep the Milk from Curdling in the Breast, or to dry it up, a most approved Receipt; as also to increase Milk.

**I**F the Milk be subject to Curd in the Breast, past doubt, it will contract pains or disorder there, as well as in the Child that draws it forth; wherefore to prevent it so doing, Take the Root of *Althæa* half a pound, boyl them in White-wine Vinegar, strain them through a fine Sieve, adding to the Liquid part Bean flower one ounce, Powder of Rue and dried Mint, of each a dram, Oyl of Mastick 2 ounces, boyl them again till they come to the thickness or plyableness of an Oyntment.

To dry up the Milk, Take Honey, newly taken

taken from the Bees, dissolve it in Water, and often wash the Breasts therewith, or take the Juice of Spere mint, and Shephards Purse, of each half an ounce, mix them and sweeten them with a little of the aforesaid Honey, and drink them in the Morning with the Broth of a Hen or Chicken. Or she may take the Oyl of Violets 2 ounces, the Juice of Mint and Parsly a like quantity, an ounce of White-wine Vinegar, Rose-water two Ounces; boyl them over a gentle Fire to the Consumption of the Juice, adding a little VVax to make them into an Oyntment, and anoint the Breast therewith; or for want of these, take Elder-tops, Sage and Mint, of all of them a handfull, boyl them in Spring-water soft, and lay to her Breast.

If the Woman be scarce of Milk, and for the benefit of the Child would increase it, Let her take the Decoction of Fennel, and labe her Breast therewith, mixing the Juice of Oak Apple, and the same time take inwardly this following Powder, viz. Of Anniseeds, Fennel-seeds, and Cummin seeds, of each 2 drams, beaten Ginger half an ounce, of both sorts of Pepper 2 drams, of Coral a dram, of Chrystal and Cinnamon each a dram, the Seed of Daucus a dram, Siler Montanus one ounce and a half, Cardamoms and long Pepper, of each a dram and a half, of Scfeleus half an ounce, the Seeds of Sasanium an ounce,

*of white Poppy one Ounce, mingle and dry them till they are all capable of being beaten into Powder; one Dram of which the Woman must take at a time, Morning and Evening, in Broth made of Red Coleworts, anointing her Breast the mean time with an Oyntment made of Venice-Turpentine, Vinegar of Roses and Bees-wax, of each an equal proportion.*

## C H A P. XXXI.

*For a Pain in the Breast immediately upon Delivery, or Fissure.*

**T***ake the new Bees wax 2 Ounces, Nut-Oyl half an Ounce, Rape-seed Oyl the like quantity as the latter, when melting the Wax add the Oyl, and temper them well together to the thicknes of a stiff Oyntment or Salve, and spread them upon a Cloth fit to cover the Breast, and apply it with extraordinary success.*

*In case a Fissure happen in the Breast, Take of the Powder of Gum Arabick an Ounce, Rose-water and Aquavita, of each an Ounce, prepare them, by beating them together till they are of an apt thicknes, then seeth them over the Fire, and when cool, apply them Plaister wise to the Fissure; or for want of these, take Unguentum Rosarum, and anoint the place griev'd, applying upon it a Pulsis of Ground-Ivy.*

C H A P.

## C H A P. XXXII.

*The cause of the Bellies swelling after Delivery, and how to prevent it, and cure it if it happens.*

**C**ERTAIN it is, and experience teacheth often, that many Women have their Bellies swelled after Delivery, as much almost as before, and this happens through too much neglect and carelesness in not having regard to foment them, as also to apply things convenient for the Privities, by which means, windiness and vapours enter and contract in the hollow concavities, Veins and Arteries, the latter of which they enter by insensible ways: Now to prevent it, take *Origanum*, *Night-shade* and *Maslick*, of each a Scruple, *Sagapenum* a dram, mix them together, and make them into 7 Pills; take them all at once, and after them drink the quantity of a quarter of a pint of the water of white Lillies, viz. of the Flowers.

In case it be come already, let her take half a pound of Spanish Figs, the Meal of Barley and Beans finely sifted, 4 ounces of each, 2 ounces of well burnt brick pulverized, Symps of Nuts an ounce, boyl them in as much water of the Smiths Forge as will suffice to bring them to a thickness, then spread them upon a Linnen cloth, and apply them to the Belly twice or thrice, and it will retire to its wonted smallness.

## C H A P. XXXIII.

*Of the Inflammations in the Breast, and its Cure.*

**T**H E Inflammation in the Breast, is no other than the hard Swelling, accompanied with a shooting pain, as also a beating and redness, and is mostly caused by the abundance of Blook, drawn or flowing to the Breast, and sometimes, but rarely, it is occasioned by the suppression of the *Menses*, the Hemorrhoids, or some bruise received by a blow, or the like, and is known by a certain redness, and burning heat, causing the whole body to be feaverish, and out of order. To cure it then, first let the Diet be comforting, moistening, and of good nourishment, as the Broth of Pullets, Capons, Cocks, Chickens, Veal, &c. wherein Indive, Berage, Purslain or Lettice has been boyled; and if she can get it, let the Woman drink Juice of Pomegranets; but for want of that, Barley-water, wherein Arniseds have been boyled, but let her refrain drinking of Wine and strong Liquors, as likewise hot Spices; and if she find any Obstruction in her excremental Evacuation, let her take a softning or mollifying Glyster, and sleep at seasonable times as much as she can. Another way to remedy it, is by diverting the Humours, which may be done by rubbing the Body in all adjacent

*ja-cent places, letting Blood in the Foot, Scarification in the Legs, or Vesicatories applied in those places, especially if the Menfes are stopped, or ready to come down, if not, it is requisite to bleed in the Arm.*

But if what has been mentioned, prevail'd not to remove the Humours, make a Cataplasme of the Leaves of Mellilot and Night-shade, each half a hand-ful: and when boiled in Spring-water, add to them Bean-meal two Ounces, Oyl of sweet Almonds and Oat-meal, of each an Ounce, and apply them to the Breast, observing so to do before the Breast be extraordinarily inflamed.

#### C H A P. XXXIV.

*A Tumour in the Breast; its Cause and Cure.*

**O**F Tumours there are several sorts, but first of the Flagitious Tumour, the cause of which proceeds from a thick and unnatural Vapour, arising from the Menstrual Blood, which is retained or corrupted in the Matrix, and that again occasioned by the suppressions of the Courses, or when Nature is defective in discharging them into their proper place, and due time; as also from corruption of humours, whereby are ingendered evil Vapours, and their passing by insensible ways, causes the Breast to swell or distend, as if it were a true swelling, and is known by a shooting pain, and disorder of the Heart, by reason of the Wind that oppresseth it, the left Breast being for the most part more swelled than the right, communicating pains to the Arms and Shoulders, as likewise the Ribs on the same side, the Breast being white and shining, sounding like a Drum, if touched gently, and swelled in all parts alike. To cure this, as also the windy Tumour, you must order the Woman to observe a moderation in Diet, that thereby

Crudities



Crudities may be avoided, and all such things as contract windy Humours in the Veins, suffering her to drink water, wherein Cinnamon and Anniseeds have been boiled, as also the Rind of Citron, and then let her observe to take such things as are proper to provoke the Courses, in doing which, she will find the Humours abate; then let her take Celandine, Camomile, Ground-sill and Ground-Juice, stamp them and boil them in White-wine, and in so doing you will ease the pain, and restore the Breast. As for Disease and Accidents incident to young Children, there are but few Women of any experience, but are skillful in cutting and ordering them, wherefore for brevities sake, I shall pass them over, and proceed to Anatomize the Genital parts in a Man, that one thing remaining necessary in this Treatise, as also to instance what Men and Women ought to marry, that their Issue may be Fair, Healthful, and Prosperous.

## C H A P. XXXV.

*The Anatomy of the Organs of Generation in Man.*

**T**HE Yard, which is called in Latin *Penis à Pedendo*, because it hangeth without the Belly, is an Organical part, made of Skin, Tendons, Veins, Arteries, Sinews, and great Ligaments; and is long, round, and on the upper side flattish, seated under the *Ossa Pubis*, and destin'd by Nature, partly for making of Water, and partly for conveying the Seed into the *Matrix*. To which end, there open into it small Pores, through which the Seed passes into it from the *Vesicula Seminales*; and also the Neck of the *Vesica Urinaria*, which pours out the Urine in making of Water. Besides the common parts, as the Cuticle, the Skin, and the *Membrana Carnosa*; it hath

hath in these proper or internal parts, as the two Nervous Bodies, the Septrum, the Urethra, the Glans, four Muscles and the Vessels. The Nervous Bodies (so called) are surrounded with a thick white Nervous Membrane, but their inner substance is spongy, consisting chiefly of Veins, Arteries, and Nervous Fibres interwoven together like a Net. And when the Nerves are repleat with Animal Spirits, and the Arteries with hot and spirituous Blood, then the *Penis* is distended, and becomes erect; but when the Influx of the Spirits ceases, then the Blood and remaining Spirits are absorbed by the Veins, and so the *Penis* becomes limber and flabby. Below these Nervous Bodies like the *Urethra*, and whenever the Nervous Bodies swell, it swells also. The Muscles of the *Penis* are four, two shorter arising from the *Coxendix*, and serving its Erection, and are therefore called *Erectores*; and two larger, proceeding from the *Spinster* of the *Anus*, and serve to deliarc the *Urethra* from Mission and Ejaculation of the Seed, and are therefore called *Dilatantes* or *Wideners*. At the end of the *Penis* is the Glans, covered with a very thin Membrane, by means of which, and its Nervous substance, it becomes most exquisitely insensible, and is the principal Seat of Pleasure in Copulation. The outmost covering of the Glans is called *Præputium*, a *Præputando*, from being cut off, it being that which the *Jews* cut off in Circumcision: And it is tied in the lower part of it to the Glans, by the *Frænum*, or Bridle. The *Penis* is also stocked with Veins, Arteries and Nerves. That part that is next above it, towards the Belly, is called the *Pube*, and its Lateral parts are called *Inguina*, the Groins.

The *Testes*, or Stones (so called, because they resist one to be a Man) elaborate the Blood brought to them by the *Spermatick* Arteries, into Seed. They

They have Coats of two sorts, Proper and Common. The Common are two, and invest both the *Testes*. The outermost of the Common Coats, consists of the *Guticula*, and true Skin, and is called the *Scrotum*, hanging out of the *Abdomen* like a Purse. The inner Common Coat is the *Membrana Carnosa*. The proper Coats are also two, the outer called *Elitroides* or *Vaginales*, the inner *A'buginea*, into the outer are inserted the *Cremaster Muscles*; to the upper part of the *Testes* are fixed the *Epididymedes* or *Pastata*, from whence arise the *Vasa Differentia* or *Ejaculatoria*; which, when they come near the Neck of the Bladder, deposite the Seed into the *Vesiculae Seminales*. These *Vesiculae Seminales* are two, each like a Bunch of Grapes, and emit the Seed into the *Urethra* in the Act of Copulation.

Near to them are the *Prostata*, about the bigness of a Wallnut, and joyned to the Neck of the Bladder. Authors cannot agree about the use of them, but most are of Opinion, that they afford any Oily, Slippery and Fat humour to besmear the *Urethra*, whereby to defend it from the Acrimony of the Seed and Urine. But the Vessels which convey the Blood to the *Testes*, out of which the Seed is made, are the *Arteriae Spermaticae*, and are also two. The Veins which carry back the remaining Blood are two, and have the name of *Vena Spermaticae*.

## C H A P. XXXVI.

*What Women ought to marry, with what Men that they might have Children.*

**I**N respect of Married Women that prove Childless, *Hypocrates* adviseth this Experiment to be tried, to know whether the defect be on the Woman's part, or on her Husbands, which is to make her Suffumigations with Incense or Storax, which a Garment loose wrapped about her, which may hang down on the

the Ground, in such sort, that no vapour nor fume may issue out; and if within a while after she feel the Savour of the Incense in her Mouth, she may conclude that the Barrenness comes not through her own defect, but through her Husband's; for as much as the Fumes found the passage open, whereby it pierced up to the Nostril: But although this proof perform that effect which *Hypocrates* speaketh of; namely, the piercing up to the inner part of the Mouth, yet this is no infallible Argument of the Husband's Barrenness, nor of the fruitfulness of the Wife, since want of Children may arise through an unapt disposition in them both, in respect of the Correspondency of Qualities; for it hath oftentimes happened that a Man that could not have Children by one Wife, hath had them by another; the like also hath befallen Women.

*Hypocrates* gives us his Opinion concerning the Correspondency that ought in that respect to be betwixt Man and Wife, in these words: If the hot answer not the cold, the moist in Measure and Quantity, that is, if there meet not in the Womb two Seeds, the one hot, the other cold; the one dry, the other moist, extended in equal degree, there can be no Generation. For so marvellous a work as the Fornication of Man (says he) could not be performed without a proportionable commixture of Seed. To exemplifie this assertion of his, the ancient Physicians go on, and say, that a Woman who is wily, ill-conditioned, shrill-voiced, lean, swarthy coloured; and deformed. (which are the signs of cold and moist in the first degree) may conceive by a Man who is ignorant, good-natur'd, sweet voic'd, corpulent, having little Hair, a well-coloured Face, and a handsome Body, which are the signs of hot and dry in the first degree, in regard she retaineth a mean in all those signs above-mentioned, is most like to be fruitful,

fruitful, because she comes nearest in proportion to Men of each several temperature. But from the first of these Unions, or conjoyning of Man and Woman, are most likely to issue the wisest Children (say they) because the dryness of the Mother correcteth and amendeth the defect of the Father. But this being chiefly grounded upon that old opinion, of the Commixture of the Seed of the Man and Woman together, and of the Child's being formed from thence, we think fit to reject it, and to affirm, that Youth, Strength and Vigour, a sound Body, and a mind free from Cares, with a mutual Love and Amity betwixt the Man and Woman, seldom fail of their desired Effects.

#### CHAP. XXXVII.

*A word of Advice to both Sexes, in the Act of Copulation.*

**T**HE Act of Copulation being ordain'd by Nature as the Ground of all Generation, and without which no Birth can be produced, somewhat must be said of it; but we shall cloath it in that modest Dress, that the chaste Ears may hear, without being put to the trouble of a blush.

It is convenient on this occasion to cherish the Body with generous Restorative, to charm the Imagination with Musick, to drown all Cares in good VVice; that so the Mind being elevated to a pith of Joy and Rapture, the sensual Appetite may be more freely encouraged to gratifie it self in the Delights of Nature. For, Melancholly and Grief, and whatsoever is troublesome to the Senses and the Fancy, are Enemies to the Pastimes of the Nuptial Bed. Yet, it is necessary to avoid Excesses in Eating and Drinking; for if the Body be overcharged with Wine or Mear, the Spirits will become dull and unactive, and unable to perform their Office. This you may take for a good Rule, That a little of  
what

what is good, and well digested, breeds good Blood, good Blood creates good Spirits, and when a Man is invigorated with a plentiful Stock of such, he is able to do Miracles. Also when both the Husband and Wife meet with an equal Ardour in their Conjugal Embraces, it is very rare, if it be not attended with Conception. But when that Act is over, all is not done; for that it may have the better Success, the Husband must not presently separate himself from his Wife's Embraces, lest the Air should suddenly strike in, and so prevent the happy issue of their Labours: And when the Man departs, the Woman ought to compose her self to all the rest and quietness imaginable, and to avoid heavy thoughts of what may cause any disturbance; and especially she ought to avoid both Coughing and Sneezing, both which are two great hindrances to Conception after the Act of Copulation.

Thus (*Reader*) have I finished the difficult work of Generation, and I hope, to the satisfaction of all Modest and Ingenious Persons.

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*Pary* saith, that in 1573. he saw in *Paris* a Boy, Nine years old, born near *Guise*; he had but two Fingers on his right Hand, his Arm was well proportioned from the top of his Shoulders almost to his Wrist, but from thence to the fingers ends it was very deformed, he wanted his Legs and Thighs, &c.



*The Effigies of a monstrous Child, by reason of the defect of the Matter of Seed.*





In *Stecquer*, a Village of *Saxony*; they say, a Monster was born with four Feet, Eyes, Mouth, and Nose like a Calf, with a round and red Excrecence of Flesh on the Forehead, and also a piece of Flesh like a Hood, hung from his Neck upon his Back, and it was deform'd, with its Thighs torn and cut.

*Anno Dom. 1393.* There was Generated of a Woman and a Dog, an issue, which from the Navel upward, perfectly resembled the shape of the Mother, but there hence downwards the Sire, that is the Dog. This Monster was sent to the Pope that then Reigned, as *Voluterane* writeth; also *Cardane* mentions it; wherefore I have here given you the Figure thereof.



*The Effgies of a Monster, half Man, and half Dog.*

Aristotle's Master-Piece. 181

In the Year of our Lord 1512 (in which Year, upon Easter day, near Ravenna, was fought that mortal Battle, in which the Pope's Forces were overthrown) a Monster was Born in Ravenna, having a Horn upon the Crown of his Head, and besides, two Wings, and one Foot alone, most like to Feet of Birds of Prey, and in the Knee thereof an Eye, the Privities of Male and Female, the rest of the Body like a Man, as you may see by this Figure.



The Figure of a Winged Monster.



*Jovianus Pontanus*, tells in the year 1529. the Ninth day of *January*, there was a Man Child born in *Germany*, having four Arms, and as many Legs.

**F I N I S.**



*The Effgies of a Maid all Hairy, and an  
Infant that was black by the Imagination  
of their Parents.*



